

THE
CHRISTIAN
REMEMBRANCER.

No. 28.]

APRIL, 1821.

[Vol. III.]

ON THE STATE OF MAN
" BY NATURE."

It is usual for those, who see in the rudiments of Christianity grounds for depreciating the human character, to appeal to arguments seemingly arising from the authority of Scripture; in order to shew that we are essentially depraved; and all in consequence of our descent from Adam: sinful ourselves, because he sinned.—Thus having described the race of mankind as radically corrupt, *καὶ φθὴν*, by the very nature which God gives us; after stating that the "seeds of vicious principle are implanted in every bosom," "that mankind is totally depraved in consequence of the fall of the first man; a mere mass of corruption extending over the whole soul, and exposing it to God's righteous displeasure, both in this world and in that which is to come"—they usually have recourse to passages in the Scriptures to confirm their assertions; without regarding the *per contra* evidences which may be drawn from the same authority.

I shall not here bring forward the clear statement which might be given of much seemingly innate good principle even in very young children, so as to prove, at least, some early good in them, if others would from hence contend sometimes for early evil:—nor the acknowledged fact, that, so far from the human heart being "naturally hostile to God, and adverse to religion," hardly any nation in all the

world, at any period of time, has been discovered, which has not made some advance towards religion, and shewn some reference to a God, however feeble and imperfect:—nor the consideration that in whatever degree such a preponderance toward evil were natural, we may well assure ourselves it would receive an adequate allowance from the Almighty, when his equitable sentence shall be finally pronounced: but in reply to those who found their Christianity in these degrading assertions concerning the state of man, and for their authority appeal to texts of Scripture, I would observe, first,

That there is either ignorance or some apparent disingenuousness very frequently observable in the arguings of those persons respecting the native history of man, and the words "image of God," as referred to him, (Gen. i. 27.) And it is by no means uncommon with such to represent the case as follows:—that Adam was indeed made in the "image of God," (whatever high excellence may be imagined to be thus implied) but that Adam begat a son "in his own image;" whereby a supposed jingle of antithesis, "image of God," and "Adam's own image," it is inferred, (not merely that all mankind are to be deduced from Adam, but) that the race of men was so made to lose sight of its high original, as to be no longer entitled to that estimation which the words "image of God" seem to imply:—whereas a continuance of this very same high

quality and character was preserved, and is repeated by God himself in his command to Noah against murder: (Gen. ix. 6.) "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he him:"—the continuance of this very "image of God" in man, being that which should constitute the crime of killing him, and make the difference of offence between destroying a man and any other animal. And the very same high attribute, or character in man, is preserved still later in the holy writings; St. James, (iii. 9.) speaking of the tongue, and saying, "therewith bless we God; and therewith curse we men who are made after the (image or) similitude of God."

A late writer on this subject, appealing to scriptural authorities, to prove the radical depravity of man, brings forward the following instances: Gen. vi. 4. "the wickedness of man was great upon the earth: and every imagination of men's hearts was only evil continually." Spoken no doubt with inclusive reference to the state of the world before the Flood: and if true then, and in whatever degree true still, yet implying nothing as to the origin of such depravity; nor what Adam had to do with it; nor as if the aversion from God and righteousness, here stated, implied any incapacity to be otherwise, and any necessity to be sinful; which in such a case would not produce sin. Again, he instances in Rom. iii. 9. "there is none that doeth good, no not one." Certainly, as a general expression, very allowable; not absolute good, unmixed with any alloy of evil. But how is this to be traced as from a necessary cause in Adam? So, in Rom. viii. 7. "The carnal mind is enmity against God," or more properly, "A carnal mind is enmity against God," that is, a mind or thought influenced by carnal propensities; which is very true; but carries nothing of necessity in

it, nor any thing more than a general moral assertion. So in 1 Cor. ii. 14. "The natural man receiveth not the things of the Spirit of God; neither can he know them; because they are spiritually discerned." A truth indisputable. The things of God which are attainable only by revelation, cannot be thoroughly received, known, or entered into, by merely natural perception: if the word natural is the proper rendering of the original, *ψυχικός*, *animalis homo; qui humanæ tantum ratione lucis ducitur*. And if we add his other references, "By nature children of wrath," and "in my flesh dwelleth no good thing;" these and other like passages, whatever of actual depravity they may imply, yet have no connecting cause in them from Adam, so as to make it a necessary intimation that we are totally corrupt, wholly evil by descent from him. (See Simeon's Appeal, &c. p. 25.)

On the contrary, some strong inferences and declarations are to be met with in the Scripture, of original goodness, as ascribed to man by his very nature, however often chequered with appearances of a worse kind. And goodness, even very real goodness, is frequently ascribed to individuals who are pronounced "holy" and "righteous." And if "the flesh lusteth against the Spirit," we still read of the spirit's acting against those fleshly propensities. (Matt. xxvi. 41.) Though the flesh may be weak, the spirit of man is said to be willing to follow duty. (Rom. vii. 22.) St. Paul says, he "delighteth in the law of God after the inward man;" and if the law of the members opposes the good principle of the mind, nothing is said to imply this law to be irresistible.

These and all the common expressions of, *video meliora, proboque*, though accompanied with the *deteriora sequor*, and the τα χροστ' επιγαμινοβα και υπισχομαι, though counterbalanced by the οκ εκπονημαι

ſ, &c. &c. only point out the undoubted fact, that man has much variety and contradiction in his character. But the assertion of a complete debasement would be to ascribe ſuch a degree of imperfection (I had almoſt ſaid of error and miſconſtruction) to God's works, as would imply neither praiſe, nor wiſdom, nor goodneſs in him, and would authorize ſuch an ever-increasing progreſs in corruption, as would make the world too bad either for mankind to live in it, or for God himſelf to ſuffer its exiſtence.

If any other paſſages in Scripture are adduced in proof of this neceſſary depravity in human nature, I conceive it will be found upon a candid examination of them, that they are either general, ſtrong, comprehensive expreſſions, denoting what may be true, in the main, without noticing exceptions; or that they partake of the peculiarities of Eaſtern figurative phraseology; or that ſo far as they are true at all, they are only the reſult of men's own blameable departure from better knowledge; the effects of evil habits ariſing from propenſities unduly indulged; diſpoſitions early corrupted; bad education; prejudices injudiciously directed; all which may be well admitted, without ſuppoſing either a total ruin, or an irreſiſtible dominion of evil, or any neceſſity to ſin by the very frame and conſtitution of our nature: always keeping in mind the ordinary aſſiſtance of God's grace; and that ſuperintending Providence, by which goodneſs and virtue upon the whole, even in the Heathen world, have been in general ever ſuſtained, but which among Chriſtians are more highly favoured, in thoſe who pray for God's aſſiſtance to keep them in all goodneſs, and to guard them from the extreme of evil.

It is lamentable that in the nineteenth century of Chriſtianity, theſe elementary principles ſhould not

be univerſally acknowledged, and that the investigation of ſuch plain truths ſhould be at this time neceſſary. The only things which are natural to mankind, are ſuch as hunger, thirſt, impreſſions upon the ſenſes, liability to diſeaſe, pain, and the like. Let but the reader keep in mind this diſtinction, and he will eaſily perceive that if "ſin" be ſaid to be natural to us, it muſt be only in ſome aſſumed and inferior ſenſe, and that the arguing from it in any other, cauſes much inaccuracy of Chriſtian ſentiment.

Perhaps what leads moſt to error upon this ſubject, is the expreſſion in our Catechiſm, ſtating that by "nature we are born in ſin." Yet ſurely this by no means neceſſarily muſt be ſo explained as to imply any thing contrary to what is here affirmed. Our preſent ſtate of being is doubtleſs the effect and conſequence of ſin; namely, Adam's ſin: and if, by a very allowable mode of ſpeech, ſubſtituting the cauſe for the effect, we ſay that we are born in ſin, that is in a ſtate the conſequence of ſin, and as a race of beings, collectively conſidered, under God's comparative diſpleaſure, theologically and judicially now called "children of wrath," from which we are removed by baptiſm into a ſtate of "grace," or favour, by a *quasi* regeneration,—every fair conſtruction is ſecured to the expreſſions uſed, and neither truth, or fact, or critical expoſition becomes intruded on. St. Paul (Gal. iii. 22.) ſays, "the Scripture hath concluded all under ſin," *συνέλαβε τα πάντα* (very remarkable!) all things, *univerſa, omnia*, *ὅπο την ἁμαρτιαν*,—under the charge of ſin; the ſame *πάντα*, which were made by Him, or Chriſt; (John i. 3.) "hath included the whole creation under the general charge or comprehension of diminished favour in his ſight, or ſin," brought on by Adam. Whereby, ſcripturally ſpeaking, the whole univerſe becomes divided between that charge

from Adam, and the removal or exculpation of that charge by Christ. In this sense also we may intelligibly be said to be born *ὑπο αμαρτιας*, under sin, or in sin. But this by no means implies sin by "nature," as God creates us, or a natural necessity of sinning. Sin in such a case would not be sin. The word nature also has various senses and modes of application.—Let us hope that due consideration will better explain this subject, together with some others relating to the early history of man, his sentence, death, and fall, which by many are not sufficiently contemplated, and are spoken of in unwarranted extremes.

N. R.

Feb. 1821.

To the Editor of the Remembrancer.

Sir,

THE time has happily returned when passages of Scripture, which treat of marriage, adultery, and divorce, may be dispassionately and impartially discussed. The attention of men has of late been powerfully directed to these passages, but in the ardour of debate and controversy, interpretations have been proposed, which, in the season of calm reflection, it seems not possible to justify and approve. A writer, whose letter, bearing the signature of Alethes, and addressed to the Archbishop of Canterbury, has appeared in the *Morning Post* and *Courier*, has expressed his anxiety that the scriptural law of divorce should be "correctly and well understood." In this anxiety, every good man will cordially concur; but in his endeavours to attain this desired and most desirable conclusion, he will regret to observe that the positions of Alethes are wholly untenable, and that the means to which he resorts, are expressly calculated to defeat or delay the purpose which he professes to pursue.

In proceeding to refute these positions, I shall cautiously suppress every private allusion, and confine my observations exclusively to the scriptural expositions suggested by Alethes.

The first text upon which he comments is Malachi ii. 14—16, disputing the justice of the appeal which was made to that text, by the Archbishop of Tuam.

"The Archbishop," he says, "rested his vote on the solemn denunciations in the second chapter of Malachi, against 'putting away,' and the calamities with which God visited such a practice, declaring that he hated 'putting away.' It is certainly matter of surprize, that this passage of Scripture should be thus interpreted by so able and conscientious a prelate. Malachi, in his second chapter, represents, under the type of a marriage, the covenant by which the Jewish nation was bound to the worship of Jehovah, and threatens with loss of his favour those who had 'dealt treacherously with him,' putting away the guide of their 'youth, and the covenant of their God.' 'Judah hath profaned the holiness of the Lord which he once loved, and hath married the daughter of a strange god.' Mal. ii. 10. It is the more extraordinary that this view of the chapter did not occur to the Archbishop, as it is an allegory of continual and favourite occurrence in the prophetic writings. It is the entire subject of the sixteenth chapter of Ezekiel, where the Jewish nation is represented as a foundling girl, nourished and brought up by God, married to him when she became of nubile years, and subsequently found faithless to his bed, by adultery with many nations, and under circumstances of unparalleled ingratitude and aggravation."

It is not easy to discover the purpose for which this writer recites Solomon's description of the adulteress, for it is she who forsaketh the *guide of her youth*, and forgetteth

the covenant of her God, Proverbs ii. 17. which is very consistent with the received and ordinary interpretation of Malachi, but bears no possible relation to the refined and recondite meaning which Alethes would fasten upon his words. But whence is this meaning derived? Has it any authority to recommend it, or is it such as would occur to any plain man in reading his Bible? In the contents prefixed to the chapter in the English Bible, it is noted:—"1. He reproveth the priests for profaning the covenant: 11. and the people for idolatry: 14. for ADULTERY: 17. and for infidelity." Thus a distinction is made between the eleventh verse, which treats of idolatry, and the fourteenth, which relates to adultery: it is of adultery that King James's translators understood the treacherous dealing of the Jews with the wife of their youth, or of their covenant: and it is of the treacherous dealing of the Jews by adultery, and of the divorces to which it led, that in their translation the Lord declares his hatred. The marginal references in the Bible, upon this, and upon many other texts, recommend the same interpretation as the title of the chapter, and prove the harmony and consistency of our only authorized interpretation. In the preceding version, there is a marginal note on ver. 14. "This is another fault of which he accuseth them, that is, that they brake the laws of marriage." There is therefore, as it were, an hereditary exposition of the text in the Church of England, which is not yet extinct, for in the notes extracted from Dr. Pocock, Archbishop Secker, W. Lowth, Bishop Hall, and Archbishop Newcome, and inserted in the Family Bible, published under the sanction of the Society for Promoting Christian Knowledge, and vigilantly superintended by some of our prelates, the same natural and obvious interpretation of the iniquity of cause-

less repudiations is maintained. Lowth states the substance of the chapter to be this: "From the tenth verse he proceeds to reprove the people for marrying strange women, and even divorcing their former wives to shew their fondness for such unlawful marriages:" and in his comment upon the several verses, he shews the bearing and consistency of the argument. The commentators in Poole's Synopsis, Calvin, Drusius, Grotius, Menochius, Piscator, and others, all agree in the same interpretation of the text: and in proof that this was the original exposition, it may be remarked that Selden in his *Uxor Hebraica*, recites the words of a Jewish commentator, on ver. 13. that when a man repudiates his first wife, or the wife of his youth, the altar sheds tears upon his account.

Thus strongly does the current of authority flow in favour of the received interpretation, to which the Archbishop of Tuam appealed, and to which Alethes objects. It is not meant to assert, that this figurative exposition may not be found in other passages of the prophetic writings. Lowth, in his *Index*, refers to "marriage as an expression of God's covenant with the Jews," but he does not mention the text of Malachi; and it will hardly be pretended, that the admission of the figurative sense in one text, excludes the plain and literal interpretation of another. It is always dangerous to allegorize the Scriptures without necessity, when the purport of the writer does not require that his words should be mystically understood, and when their natural force and meaning are not inadequate to the design with which he writes. Even on these occasions, the plain sense of the words often contains a sound and wholesome truth; and before the proposed interpretation of Malachi can be established, or its force on the law of divorce can be evaded, it is necessary to shew that the

literal meaning is either untrue in itself, or inconsistent with the context, and that the figurative meaning is indispensable to the full and clear interpretation of the passage.

There are some other texts, on which, at a future time, I may be tempted to offer some observations, always assuming that it is of the highest importance to public and private virtue, that the doctrine of divorce should be "correctly and well understood."

A. M.

To the Editor of the Remembrancer.

Sir,

IN the controversy upon regeneration, it was attempted to throw a doubt upon the sense in which the Jews understood the words *regenerate* and *regeneration*, and to make it a questionable point, whether the truth of their opinions could be satisfactorily proved and ascertained. The assertion of Waterland, and the authorities to which he refers in the Discourse upon Regeneration, and the incidental notices of Wall in the Introduction to the History of Infant Baptism, left no room for these doubts in the mind of any sober and accomplished divine. The writings of Selden, whose authority in matters of Hebrew philology and philosophy will not be disputed, are from the singular perplexity and obscurity of his Latin style, less known than from the treasures of learning which they contain they deserve to be: and as I have recently had occasion to look into them, you will perhaps allow me to lay before the reader the substance of some few passages, accompanied with the texts of Scripture which they appear to illustrate and explain. If it should be thought that there is an unnecessary repetition of the same matter in these brief extracts, I will only remark, that it is from that repetition that I wish to infer

the undoubting and settled conviction of the author's mind, whose opinions and language were the same, notwithstanding the difference of the subjects of which he treated, and in which he had no theory to establish concerning regeneration.

In the treatise "*De Successionibus in bona Defuncti ad Leges Hebræorum*," he assigns the reasons for which a deceased proselyte had no heir: "Proselytes of justice were usually admitted by circumcision, ablution or baptism, and sacrifice, and a man who had been thus initiated and made a proselyte, was always held regenerate or born anew (*regeneratus et renatus*;) all respect to his former kindred was entirely superseded, and in virtue of this sacred privilege, he was held to have no kindred afterwards, either in respect of succession or of marriage, except the issue which followed after his baptism or initiation. A Gentile, from the moment that he became a proselyte, was accounted to be *born anew*, and of a new mother, as was feigned in the Hebrew law. His father, mother, sons, and daughters, previously born, and his brothers, ceased, according to the Jewish notion, to bear these relations. The reason which they assign for thus superseding the former kindred is, that a proselyte, as soon as he becomes a proselyte, is esteemed *an infant born as it were of a new mother*: so that a proselyte of this kind is divested of self, of former lineage, and of all consanguinity derived from it; and the effect of this regeneration is that no kindred with the Gentiles, or existing in his Gentile state remains to him, as by the Roman law no servile kindred remains after manumission. When Nicodemus, a Pharisee, and chief of the Jews, wondered at the words of our Saviour, concerning regeneration, and asked, "How can a man be born again, when he is old? How can these things be?" Our Saviour answered, "Art thou a master of

Israel, and knowest not these things?" To masters of Israel, acquainted with the received opinions, the notion of regeneration by water or baptism was sufficiently clear. This is the meaning of Tacitus: "Circumcidere genitalia instituere Judæi, ut diversitate noscantur. Transgressi in morem eorum idem usurpant. Nec quidquam prius imbuuntur, quam contemnere Deos, exuere patriam, parentes, liberos, fratres vitia habere." Proselytes who in their own persons first obtained that title by profession, retained no notion of their country or kindred, they were esteemed to be *born anew*, and from another stock; in other words *they were regenerated*. Hence it followed, that they held their former kindred with which they were connected by blood, to be vile: they considered themselves to be free and disengaged from all former bonds of affection, piety, and duty, whether to relations by blood, or to countrymen by local habitation: and they considered that those relations were to be despised, on the ground of their being gentiles. It is a singular notion, arising from the law of regeneration, and a renewed lineage, that proselytes divested themselves of their country. In regeneration they assumed another country, Judea, even although they were born again (*renati*) out of Judea: and afterwards they were called Jews, and truly held to be Jews, although the name of Proselytes distinguished them and their posterity from the Israelites who bore that name by descent and originally." De Succ. c. 26.

St. Paul probably alludes to opinions of this kind, in the effects and results of regeneration, when he says, "Wherefore henceforth know we no man after the flesh; yea though we have known Christ after the flesh, yet now henceforth know we him no more: therefore if any man be in Christ he is a new creature; old things are passed away;

behold all things are become new." 2 Cor. v. 16, 17.

A further illustration of the same text will be found in the following passage, in which the attentive reader will not fail to trace the language of St. Peter upon the same subjects. "Being born again or regenerated" ... "as new born babes:" ἀναγεννημένοι. ἀρτιγεννηταί βρέφη. Both are Jewish expressions addressed to Jewish converts: what would be the interpretation of a Jew?

"A new lineage," says Selden, "was assigned to the proselyte, in the same manner as a new name, and as soon as any person was initiated he was called *regenerate*. It is the common saying of the Talmudists, 'the proselyte, from the time that he becomes a proselyte, is esteemed, as it were, an *infant newly born*,' even as if he had been born of a new mother. Hence it followed, that he did not retain his ancient kindred or relation by blood, nor include among his kinsmen either brother, sister, father, mother, or children previously born. These relations, as they were by nature, were at an end. Even if his father, mother, son, or brother, should become a proselyte at the same time with him, the kindred or consanguinity between them nevertheless was determined. It was a received rule, 'Whoever was the kinsman of a proselyte in his gentile state, is not his kinsman now,' or in his proselyted state. As if he had now been first created, or had fallen from heaven; he was altogether a *new man*, divested of all former consanguinity, not less than of gentilism. No one could, therefore, succeed him as his heir, on the ground or pretext of former consanguinity. The proselyte of justice was regenerated in such sense as to be taken for a new man, who previously had not been born. When, therefore, Nicodemus wondered at the saying of our Lord, 'Ye must be born again;' and pressed the

question, 'How can this be?' our Lord answered, 'Art thou a master of Israel, and knowest not these things?' For the notion of regeneration (although our Lord was speaking of that which is by the Spirit, and not by water only,) was a prominent feature in the discipline and manners of the Hebrews, in initiating the proselytes of justice...

"The regeneration which has been mentioned, is so consistent with the doctrine which is found in their more abstruse philosophy, concerning the souls of proselytes, as to lead to a suspicion, that the one is derived from the other. The cabalists say, that there are always existing innumerable souls, either singular and separate, or hereafter to be drawn from what they call the ideal mass, and that men are made as these souls are sent into human bodies. They call the human body the matter, and the soul the form of man. . . And they say, that as the soul of which man is made passes from heaven into the human body, so does a new soul enter into every proselyte of justice, at the very instant in which he is made a proselyte; and that the soul which occupied the body in its gentile state vanishes and disappears. . . Passing these trifles, we may observe, that they maintained the creation of souls in heaven, before their admission into the human body; and that a new soul, and therefore a new form, was given from heaven to every proselyte, as soon as he was made a proselyte. He was altogether to be called a new man; and was reckoned to have put off his former kindred, as an infant conceived and born again in the womb of a new mother." De Jure, N. and G. Lib. ii. c. 4.

"It was their doctrine, that all former kindred vanishes in regeneration; and it is the saying of Maimonides, 'When a gentile or a redeemed slave becomes a proselyte, he is like a *child newly born*: all consanguinity existing in his former state ceases and is determined; he

is not guilty of incest, if he should marry with the nearest of his relations,' by nature; and this acquittal of incest was grounded on the principle, that where there is no consanguinity there can be no incestuous marriage." Ibid. lib. v. c. 18. This rule was afterwards modified, that the gentiles might not be offended; and a proselyte was not suffered to marry his mother, or his mother's daughter.

A distinction was also made in respect of children born in sanctity or out of sanctity: to which St. Paul may be supposed to allude, 1 Cor. vii. 14.

"They say, that if a woman in a state of pregnancy becomes a proselyte, and is baptized, it is not necessary to baptize the offspring; because as it is born in the mother's sanctity or Judaism, as they say, it bears the condition of a proselyte, i. e. of the mother. It must be further observed, that although they would have the condition of a proselyte acquired only by descent, they nevertheless will not admit the relation of consanguinity or fraternity, between the two sons, for instance, of a proselyted mother; unless they were both conceived, as well as born in sanctity, or after the mother had been initiated by baptism. . . In discoursing concerning the right of fraternity, under which the widow of a brother deceased without issue was to be married, the Talmudists maintain: Even when the one brother was born, but not conceived in sanctity, and the other was both born and conceived in sanctity; they are, as it were, strangers, there is no fraternity between them, unless both were conceived and born in sanctity." De Jure, N. and G. lib. ii. c. 4. lib. v. c. 18.

It is necessary to add some few words on the form of initiation.

"Baptism was necessary in the case of women, and of proselytes, who had been circumcised, but not baptized; for without baptism they were not placed under the wings of

the divine majesty, or made partakers of the privilege of an Israelite. The form of baptism was this; the proselyte in his own person, if he was of full age, i. e. of the age of thirteen years, if a male, or twelve years, if a female, made profession before the court or triumvirate which presided over baptism, of his intention to keep the law of Moses. The court made the profession in the name of a minor, (as do the sponsors in the Christian church), unless the parents were present to answer for him. They called every one who was thus made a proselyte, *regenerate and new born* (*regeneratum et renatum*), as an *infant new born*, and they considered that his ancient kindred vanished and ceased in baptism. It is the comment of the Gemara of Babylon, on Numbers xv. 15. 'The words AS TO YOU, have the same meaning as the words AS TO YOUR FATHERS, or ancestors. What then was the state of your fathers or ancestors? They certainly did not enter into covenant without circumcision, baptism, and the sprinkling of blood, and therefore neither can proselytes enter into covenant, without circumcision, baptism, and sprinkling of blood.' Again.—'A man wants the perpetual privilege of a proselyte, unless he is baptized as well as circumcised, and unless he is baptized he remains a heathen or gentile.' Again, in the same Gemara. 'The wise have rightly determined, that if any man hath been baptized, but not circumcised, or circumcised, but not baptized, he is not a proselyte, until he is baptized as well as circumcised.' De Synedriis, lib. i. c. 2.

"The Hebrews were wont to add to circumcision and baptism, a third sacrament, namely, the offering or sprinkling of the blood of sacrifices, which they regarded as a testimony of confirmation, and plenary initiation. They deduce this sacrament from the words immediately following the delivery of the law, when

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the people had been previously and duly initiated by circumcision and baptism. (See Exodus xxiv. 3. &c.) They understood that the sacrifice was offered, and the blood sprinkled, in the name of every one, and that the initiation of proselytes, and of Jews by descent, was thus fully and plenary confirmed." Ibid.

Hence we may learn, that the Apostles in speaking of the blood of sprinkling, (Hebrews x. 22. xii. 24. 1 Peter i. 2.), spoke of an initiatory rite, with which the Jews whom they addressed were well acquainted.

R. N.

To the Editor of the Remembrancer.

Sir,

I WAS very much pleased at Ihuoa's remarks on Bishop Gleig's Sermons, page 658, of your number for November, and in order to corroborate them I take the liberty to hand you the following fact, illustrative of the subject, which, if you think it worthy of a place in your very useful miscellany, is entirely at your service.

Some years ago, my father, who with all his ancestors had been strict members of the Established Church, removed with his wife and children into a commercial district where he took a house then newly erected, which, in common with many others of the same date, had no pews belonging to it in the parish church. As his family was large, he could not trespass upon the kindness of his neighbours by sitting in their pews: and besides, the vast population rendered it impossible for the old inhabitants to accommodate us. One dissenting chapel was erected after another in quick succession, and were soon filled. My father was very reluctantly compelled to take a pew in one of them, and so he and all his household became, through necessity, dissenters. My

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worthy parents in due time paid the debt of nature, and I had the honour to succeed my father in his business. From the same cause I continued a sectarist. Many times were additional churches talked of, but none were erected. At last, however, a few gentlemen in our town ventured upon the arduous work of building a chapel of ease, which, as I understood, after considerable difficulties, they accomplished. The church was consecrated in due form by the bishop of the diocese, and public notice was given to the inhabitants that many of the seats would be free for the poor, and that others would be let to those who chose to take them.

Now, Mr. Editor, as I had often heard my dear father speaking in the highest terms of the service of the Church of England, and lamenting that we were debarred from enjoying its privileges, I resolved to take a pew. I did so, and attended the following Sunday. I must honestly confess to you that I felt rather awkward in the use of a Prayer-book which a good natured friend in an adjoining pew handed to me. I waited for the sermon, which, in due time was admirably delivered with much affection, solemnity, and earnestness. As I had received a good English education I could perceive that the style and composition were excellent; and as I had read my Bible through every year from my childhood, I was glad to find that its sentiments were purely Scriptural. I could not tell whether the clergyman preached as the dissenting ministers did, without book, or whether he did as I had understood churchmen used to do, from a written book, because he had all the animation of the dissenter without his mistakes. However, I liked every thing upon the whole very well. I attended the next Sunday, and was still better pleased.

In a few Sundays Advent arrived. Our minister told us in the introduction of his sermon as Ihuoa did in

your last number, that the Church of England presented to her members "*a sytem of regular edification*" in her Lessons, Epistles, Gospels, &c. As a charge had gone forth that some of the clergy did not preach the Gospel, he for *this* reason (as I was afterwards informed) preached every Sunday one or two sermons from the Gospel for the day. In the afternoon he preached a regular course of plain familiar sermons to the poor people, on the doctrines and duties, the privileges and consolations of the word of God. In the evenings (for this indefagitable minister preached as well as prayed three times on the Sabbath day) he expounded, in a connected order, the Gospel by St. Matthew. As these subjects were discussed on each succeeding Sunday, I was more and more convinced of the excellence of the Liturgy. Thus a whole year was spent, during which, I am happy to say, that I and many others who had never before attended church, became truly attached to the establishment from the purest motives.

The second year our minister began with the Epistles for the day, and continued his course from Advent Sunday to the last Sunday after Trinity. In the afternoons he gave us another course on the Catechism of the Church of England, which proved of very essential service both to parents and children, especially as in the summer of this year the Bishop came round his diocese to visit and to confirm.

The third year we had every Sunday morning a sermon founded upon the Collect; and in the afternoon we had a lecture on the Morning and Evening Prayers, the Litany, &c. In the evenings of the second and third years he expounded to us a great part of the Psalms. This exposition we considered of great utility as it taught us to apply them to Christ and his Church under the Gospel.

The last Advent Sunday in 1819,

he entered upon the first Lessons for morning and afternoon. In the evenings he expounded in regular order St. Paul's Epistles to the Romans, Corinthians, &c. &c.; and thus we are nearly completing another ecclesiastical year. What courses he will take next Advent Sunday 1820, we cannot divine, but judging from his former taste and judgment, we anticipate much pleasure and profit. Perhaps I may, if this letter should prove acceptable, give you a more particular account of his courses of sermons. I think that such a method, were it more generally adopted, would do infinite service to many as it has done, Sir, to your constant reader.

A CHURCHMAN.

Nov. 23d, 1820.

To the Editor of the Remembrancer.

SIR,

IN the excellent Sermon prefixed to the last Report of the Society for Promoting Christian Knowledge, the learned preacher, the Rev. Dr. Goddard, after having shewn the national advantages of the union of learning and religion, in those who have enjoyed the benefit of being educated in our public schools and universities; and having thence deduced the general advantages of education, under the new and improved system, in those institutions which private benevolence has either formerly consecrated, or still supports, for the instruction of the poor; in the fortieth page makes the following observation, "Much therefore is it to be wished, that these institutions, so intimately connected with the public good, may not always remain dependent on the precarious support of private benevolence and charity; but be rendered secure and permanent, through the provisions of legislative authority."

In the wish thus expressed by a

person so competent to speak with authority on the subject of education as the writer of this Sermon, there is no one, I presume, at all acquainted with the present state of it in a great many of our country villages, who will not devoutly join. In them generally is legislative authority, for the due regulation and success of so important a concern, much wanted, and imperiously called for. In towns, and in some parts of the country, frequented by persons of rank, talents, and fortune, those establishments which have been founded by the charity of ancient or modern times, for the instruction of the poor, have lately attracted a considerable portion of public notice: their endowments, in many cases, have undergone strict inquiry: their revenues have been appropriated to the true ends of the institution: teachers conversant with the new system of education have been appointed to them: the progress of the scholars, on stated days of examination, has been matter of public observation: their emulation has been thus excited, and their proficiency in a variety of useful knowledge has far surpassed the attainments of former times. This is the case in many places which have the advantages of established funds and liberal patrons, competent teachers and vigilant inspectors; in which considerable numbers of the children of the poor are assembled and kept together by well-regulated discipline and public munificence: in places such as these, where every impulse is given to the successful education of the poor by the liberality and personal inspection of the opulent and learned, the business is carried on with an energy and effect, which, it is hoped, will be discernible in the future steadiness and good conduct of those who are the favoured objects of so bountiful a provision.

Here then, and in such places, where the business of education seems so prosperous, the interfer-

ence of the legislature may not perhaps be necessary: but it is far otherwise in many, probably in the greater number, of our country parishes. And their aggregate population, in point of respectability and number, claims every attention and assistance, in regard to the improvement of the education of the poor, that their superiors can afford. In most of the county towns indeed Central Schools are established, on the improved system; one of whose benevolent objects is, to educate and send forth masters, for the better instruction of the villages within their district: and generally every facility is afforded, and every due assistance kindly given, to such as apply to them, by those who preside over, and conduct these Central Schools. But still, in their Annual Reports, it is often a subject of general regret, how few country parishes avail themselves of their offer of assistance, and are anxious to meliorate their system of parochial education. The truth is, that few country parishes are at present prepared to receive the assistance that is tendered to them, or to profit by the exhortations to improve their system of instruction. In many there is neither public school-rooms, nor established funds for the purpose; so that the business of village instruction becomes altogether a matter of private speculation, and is left to the management of some person who may happen to possess a convenient apartment, and, without the requisite qualification, may hope to derive a scanty subsistence from the employment. In such cases, neither the aptness of the teacher, nor the progress of the scholars, is much considered: and the whole business is conducted in a languid and inefficient manner. There is often no person of weight or consequence, able or disposed to interfere in such matters, excepting perhaps the Clergyman; and he, in many instances, has the care of two, and in some,

of three parishes; so that his influence is often inconsiderable. If he should succeed in uniting with himself some of the principal inhabitants in the establishment and support of a parochial school on the improved plan; yet this is "dependent on the precarious support of private benevolence," which is often found to fail, and ruins the Establishment. Those who are with difficulty persuaded to contribute any thing to its support, soon grow weary of well-doing, and withdraw their subscriptions; and the teacher, having but slight encouragement, and perhaps no other local attachment there, is induced to look out for a more eligible station. Thus the plan is frustrated; and the village school relapses into the hands of those who are unfit and unqualified for the management of it.

But further, the Clergyman, often the sole person who takes any interest in these concerns which are highly important to a country parish, has other difficulties to encounter; has to contend with the prejudices of those who are adverse to the improved system of education, because they do not understand it, and prefer what has the sanction of long usage, however ill-adapted it may be to answer the end proposed: or else, which is perhaps the greater adversity, he has to combat the schismatical propensities of his parishioners. Persons of this description, whose attachment to the Established Church, if it subsist at all, is scarcely discernible, are becoming now a numerous and prevailing class in many country parishes; and they take the lead, in many instances, in the direction and superintendence of village education; and get masters appointed who train up the children committed to their care in a state of alienation from the Church. They do not themselves set the example of frequenting its services and ordinances; but are perhaps employed in regulating methodistical class-

meetings, or as preachers in their own, or some neighbouring village. It is hardly to be expected that children thus instructed, should be taught the Catechism of the Church, or possess any knowledge of, or respect for, its services. They are in truth brought up in habits of schism, of which schools, thus ordered and constituted, are the nurseries, and their parents the patrons of them: and thus in them provision is made for the continuance and increase of that evil which distracts and divides the Church.

It is evident that evils such as these call for some more powerful remedy than can be administered by private hands, and that the due regulation of parochial instruction requires the interference of legislative authority. If the National Religion is justly established by law, so likewise should the national education, which is to train up the youth of the country to the knowledge and profession of that religion, have some advantage from legal enactment. It is of importance that some legal encouragement should be held out for the improvement of parochial education, and some regular return required from those who are concerned in it; in order that they who are engaged in a business of great public importance may be subject to public responsibility. If parochial school-rooms were erected, and some small endowment annexed to them by the State, a foundation would be laid for the exercise of public control, and a provision also made for the gratuitous instruction of some of the poorest children. Though, in the present state of the country, it is not perhaps to be desired that any addition should be made to parish rates, but rather that the public burdens should be lightened: yet, in a more prosperous state of affairs, it is to be hoped that each parish might be reasonably required to contribute something to so good a work as the right education of its respective poor. The

subject is worthy of being taken into consideration by those who are contemplating the amendment of our Poor Laws, and might eventually tend to diminish that expence which is so much complained of under the present system; inasmuch as a right education would induce frugal and industrious habits, and prevent the increase of burdensome poor. An expence of this kind incurred by parishes would probably in the end be found a great saving to them; as the moral advantages would be great and incalculable. But in the reform of our parochial education, which is so much to be desired, it is necessary that the State should take the lead, and exercise a salutary authority; and they probably would be induced willingly to follow, and cheerfully to co-operate, whose general good was the benevolent object proposed.

In the selection and appointment of village instructors, who should neither be appointed by popular election, nor allowed to appoint themselves, as is now frequently the case, it seems desirable that such should be chosen as have some local attachment to the place in which they may be employed, some connection with it by property, or other not incompatible calling, that they may be induced to continue in their station, when qualified and approved, and not tempted to derange the establishment by suddenly abandoning it. This a stranger will be inclined to do, whenever he is conscious that his talents may be exerted elsewhere to his own greater advantage. Great inconvenience is found to arise from such changes. Some competent person belonging to the parish, and qualified by previous instruction in the improved method of teaching, will be likely to continue in his employment, and to conduct it at moderate expence.

If these imperfect suggestions on a topic of considerable importance should happen to meet the eye of any of those who may have the op-

portunity or ability to introduce and give effect to those improvements which are so much wanted in our parochial education, and procure for them the sanction of legislative authority, they would promote a plan of great national utility, perform a service very acceptable to those who have long witnessed and lamented the present inefficient system of village instruction, and effectually second the wishes of the learned writer, whose words have been quoted in the beginning of these remarks.

I am, Sir, respectfully your's,
W. X. Y.

February, 1821.

REFORMED CONVICTS AT BOTANY BAY.

ONE of the charges against General Macquarie, the Governor of New South Wales, is, that he has unduly promoted and associated with pardoned convicts.—In answer to this charge the General, in a letter to Lord Sidmouth, from which a table of the population of the Settlement was extracted in our last Number, has given a sketch of the services of the principal convicts so promoted. The following are the most interesting cases.

"I am well aware that an opinion has been expressed in England unfavourable to the practice I have followed, of restoring men to that rank in society, to which, by birth and education, they belonged previously to their being transported, when I considered them to be entitled, by their personal merit, to that degree of consideration. But with all due submission to the judgment of every respectable *unprejudiced* man, I cannot but hope that when I explain the situations in which I found the persons who have been thus favoured by me, (with the exception of one, who arrived here since,) and the faithful and long services they have performed,

the humanity and justice which influenced the decision of the Committee of the House of Commons in 1812, will not be lost sight of in 1820, although the Committee of the latter year may not have the advantage of Sir Samuel Romilly's talents to assist their deliberations.

"Mr. Fulton was transported to this Colony in consequence of his political principles, in 1800. He was immediately appointed to act as Chaplain at Norfolk Island, where he continued discharging the duties of that office until 1804, when he was removed to this part of the territory. He afterwards officiated as Chaplain at Sydney and Parramatta, until the arrest of Governor Bligh. On that occasion he was one of the Governor's dinner party, and the only man in the Colony who interposed personally to save him from the attack which was made upon him. He stood in the doorway, and declared to the mutineers, that they must make their way through his body before they could reach the Governor. When Governor Bligh left Sydney for Van Dieman's Land, he entrusted Mr. Fulton and Mr. Palmer with his secret dispatches, addressed to the Commanding Officer of the succours which he expected to be sent from England for his relief. These Gentlemen continued faithful to their trust, and delivered the Governor's packet to me on my arrival. Mr. Fulton accompanied Governor Bligh to England as one of his principal witnesses;—he returned in 1812, and has ever since acted as Chaplain and Magistrate at Castlereagh, where he has a seminary for boys. I consider Mr. Fulton to be a zealous man in the discharge of the several important duties he has to fulfil, and an useful and respectable member of society.

"Andrew Thompson was transported to this Colony in the year 1792, at the age of sixteen. Governor Phillip, immediately on his arrival, employed him in a situation

of trust, having committed to him the charge of the men's provisions. The year following, he was appointed a constable at Toongabbe. In 1796 Thompson was removed to Windsor, where a constable of sober habits, and of a good character in other respects, was wanted; and here he took up his permanent abode.

"Governor Phillip, on leaving the Colony, recommended him to the notice of his successor, who finding him useful and deserving, continued him as constable of the different districts in his neighbourhood*. In this situation he continued for nine years, to the perfect satisfaction of all his superiors, and particularly of the Governors in succession. Thompson was a sober, industrious, and enterprising man; he built several vessels for the purpose of sealing, which trade he carried on to a considerable extent. For the last eight years of his life, he always employed from 80 to 120 men, and latterly had annually from 100 to 200 acres of his own estates in cultivation.

"In the calamitous floods of the river Hawkesbury, in the years 1806 and 1809, at the risk of his life, and to the permanent injury of his health, he exerted himself each time, during three successive days and nights, in saving the lives and properties of those settlers whose habitations were inundated.

"Soon after my arrival here, I found Mr. Thompson to be, *what he always had been*, a man ever ready and willing to promote the public service, for this was the character he had obtained from all my predecessors. In consequence of his merits, and being the only person at that time in his neighbourhood fit to fill the office, I appointed him a Justice of the Peace, and Chief Magistrate of the Districts of the Hawkesbury, where he had

acted in that capacity, though not invested with the title of Magistrate, for eight years previously. In the fulfilment of this duty he caught a severe cold, which terminated his existence, in the 37th year of his age. Mr. Thompson was born of a respectable family, who, from the time of his conviction, entirely discarded him from all intercourse with them. He felt so much gratitude for being restored to the society he had once forfeited, that in his will he bequeathed to me one-fourth of his fortune.

"Mr. Redfern, in consequence of the mutiny at the Nore in 1797, was, at his own particular request to Sir Jeremiah Fitzpatrick, then Inspector of the Transport Service, sent to this Colony in 1801. During the passage, he assisted the surgeon, and kept the journal of the treatment of the sick. A few days after his arrival in this Colony, he was sent to Norfolk Island as assistant to the surgeon stationed there. General Foveaux, shortly after his arrival, appointed him to the sole charge of the hospital. On my taking the command of this Colony, General Foveaux personally introduced, and recommended Mr. Redfern to my notice in the strongest terms, as to his conduct, character, and professional abilities, stating, that in order to secure to the Settlement the advantages of his professional skill, he had appointed him assistant surgeon in the Colony, and solicited Lord Castlereagh for his confirmation. His appointment was confirmed by His Royal Highness the Prince Regent in 1811.

"Mr. Redfern's singular abilities are well known here, and I believe there are few families who have not availed themselves of his services. His duty in the general hospital has been laborious, and most certainly fulfilled with a degree of promptitude and attention not to be exceeded.—I have heard many poor persons, dismissed from the hospital, thank him for their recovery;

* In 1801, he was appointed Chief Constable by Governor King.

but have never known a patient complain of his neglect.

"Mr. Redfern had obtained a grant of 500 acres of land from Colonel Patterson, as a remuneration for his services to the military at Norfolk Island; which grant I confirmed, making at the same time an additional one of 1396 acres, in consequence of his useful services here. Mr. Redfern's farm is allowed by all who have seen it, to be laid out and cultivated in a manner more nearly approaching the English style, than any other in the Colony.—He has now, after eighteen years' service, retired from his professional pursuits to his estate. I have appointed him a magistrate, and as far as my opinion goes, no man in this Colony is better qualified to execute the duties of that office, with credit to himself and benefit to the public service." P. 33.

"Simeon Lord, at the age of nineteen, was sentenced to seven years' transportation: he arrived here in 1791, in the ship *Atlantic*, commanded by Lieut. Bowen, agent for transports, from whom, to use his own words, 'a gratitude, that can terminate only with his existence, calls upon him to declare, he received the most humane and indulgent treatment, and almost paternal kindness.'

"By the intercession and strong recommendation of this gentleman, after eighteen months' servitude, Mr. Lord was employed as an assistant in the victualling stores; in which capacity he served the remainder of his sentence, in a manner highly satisfactory to his superiors. During that period, by his own exertions and economy, he built two houses, and cultivated about an acre of garden ground; and by rearing pigs and poultry, and engaging occasionally in trade, he accumulated, even before the expiration of his term, property to the amount of several hundred pounds.

"With a part of this he pur-

chased a house, and also an allotment of ground, on which he erected a commodious house and warehouses. At the expiration of his sentence being appointed an auctioneer, and also employed as a general commission agent, he gradually acquired a large property, which enabled him to commence business on a more extensive scale, as a merchant and ship owner. Pursuing these engagements successfully for several years, he became at length possessed, in whole, or the greater part, of several ships and small craft, which he principally employed in procuring oil, seal-skins, beech lemar, pearl-shells, sandal-wood, and other articles of export to the Mother Country and the East Indies; while the benefits derived by the settlers from his speculations, which opened a vent for their produce, for which there was otherwise no market, were by no means inconsiderable. In the course of these mercantile pursuits, Mr. Lord, in conjunction with Mr. Andrew Thompson, formed an establishment at New Zealand, to procure flax, hemp, timber, and other productions of that country, for the home market. He also chartered the ship *Boyd*, freighted with coal, cedar, and other timber for the Cape of Good Hope, and the English market. This vessel touching at New Zealand for the purpose of filling with spars, was unfortunately cut off by the natives. Owing to this loss, with others of a great amount, occasioned by the misconduct and speculations of his agent in England, and the equally unfaithful conduct of his agent in India, his affairs became so embarrassed, that his mercantile exertions were nearly paralysed for seven years. During that interval, however, having married, and having a numerous young family, he made a successful attempt to establish a manufactory of woollen cloths, hats, blankets, and carpets, in which he now employs, and for several years has employed, victu-

alled, clothed, and paid, from fifty to one hundred persons, principally convicts. He has also greatly improved his lands, which comprise five thousand acres, obtained principally by purchase, on which, both in this Colony and at Van Dieman's Land, he has reared very considerable herds of cattle; and has erected houses, warehouses, and manufactories at Botany Bay and at Sydney; the latter of which are decidedly superior to any of a similar description in the Colony.

"Mr. Lord was one of the persons recommended to me by General Foveaux. I appointed him a magistrate in 1810. He is allowed to have been useful and attentive in the discharge of his public duties: his large commodious house has been a home to those who were in distress, and I have always found him to be an industrious and enterprising man. His readiness during the time of his prosperity, in applying his money towards the support of settlers and others in distress, from whom he received repayment as it suited their convenience at distant periods, and without interest, is remembered with gratitude by those who were saved from ruin by his generosity; for although Mr. Lord has always been considered as litigiously inclined, he was never known to oppress a poor man.

"Mr. Greenway was transported to this Colony in the year 1813, under sentence for fourteen years, in consequence of a breach of the Bankrupt Laws. He brought me a letter from Governor Phillip, recommending him strongly to my protection, and informing me that he was an architect of eminence, who had been employed in erecting public buildings at Bristol and Clifton. Feeling great respect for that most excellent man, I had much pleasure in attending to the first request he ever made to me. Mr. Greenway being the only regular architect here, has been ever since his arrival, the sole designer, and the assistant

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engineer in the erection of all the public buildings in the Colony, in which he has displayed much taste and great abilities. He received a conditional pardon from me on his completing the new light-house at the south-head; and has lately received a free pardon. He has thus been restored to his former rank in society, which he promises to maintain with credit to himself and usefulness to the government, as well as for the benefit and support of a respectable wife and numerous family.

"These are the men, my Lord, whom I have thought fit to invite to my table, and to treat with the respect to which I have deemed them entitled, from the offices they have held under my government. To those offices they were, in general, promoted in consequence of their meritorious conduct, and the many services they had rendered to the government in their different professions and employments. Their good conduct had obtained for them also the good opinion of the most respectable inhabitants of this Colony, as well as my own; and it is with real satisfaction, that I have to bear testimony to their uniform fidelity and zeal in the discharge of their respective public duties. They have been peaceable and loyal subjects, and ever ready to assist the government." P. 45.

BISHOP OF PETERBOROUGH ON UNAUTHORISED PSALMS AND HYMNS.

OUR former remarks upon the Bishop of Peterborough's Charge were confined to his mode of examining Candidates for Orders and Curacies; the following extracts from his Appendix relate to a subject which is but ill understood, and which his Lordship appears to have placed in its proper light.

"The privilege, now claimed and exercised in many of our Churches, with respect to psalms and hymns,

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is founded on the argument, that no Act of Uniformity includes the metrical psalms, which are printed with the Book of Common Prayer. These metrical psalms, (that is, the psalms in *English* metre) though commonly annexed, either in the old or in the new version, to the Book of Common Prayer, form no constituent part of it. Consequently the Acts of Uniformity relate to the Book of Common Prayer, they cannot be so construed as to include the metrical psalms. And the new version of the Psalms by Tate and Brady, is excluded by the additional circumstance, that it did not *exist* even at the time when the last Act of Uniformity was made. If then the metrical psalms, annexed to the Book of Common Prayer, come not within the scope of any Act of Uniformity, neither the Act of Uniformity which passed in the reign of Elizabeth, nor that which passed in the reign of Charles II. can be obligatory with respect to those metrical psalms, as they are with respect to the Liturgy itself. And hence it is inferred, that though a Clergyman has no choice, with respect to the Common Prayer, the administration of the Sacraments, and other rites and ceremonies of the Established Church, he may exercise his own discretion with respect to the use of psalms and hymns.

“ But in this conclusion there is a fallacy, which in the present times it is very necessary to explain. If the Acts of Uniformity, which are compulsory with respect to the Liturgy, are not so with respect to the metrical psalms annexed to it, we cannot thence infer, that we are at liberty to introduce any *other* psalms or hymns according to our own discretion. A *freedom from obligation* to the performance of one thing does not imply a *freedom from restraint* as to the performance of any other. Let us see therefore whether there are no legal restraints on the exercise of that power, which is now so frequently assumed in the introduction of psalms and hymns

for the use of our Churches. Even the Acts of Uniformity, though the *letter* of them does not extend to metrical compositions, are at least by the *spirit* of them decidedly adverse to that liberty, in which too many of the Clergy at present indulge. The ‘ Act for the Uniformity of Service,’ which passed in the second year of Edward VI., the Act for the ‘ Uniformity of Common Prayer and Divine Service in the Church,’ which passed in the first year of Elizabeth, and lastly the Act, which passed in the fourteenth year of Charles II., and is commonly known as *the* Act of Uniformity, have no less for their object a uniformity of *doctrine*, than a uniformity in *external worship*. Indeed the latter would be of no use without the former. And how is it possible to maintain a uniformity of doctrine in our Churches, if every Clergyman is at liberty to introduce into the service of his Church whatever psalms or hymns he thinks proper to adopt? Indeed our Acts of Uniformity as well as our Articles of Religion must thus be rendered nugatory. It will be of no avail to preserve a consistency of doctrine throughout the *prayers* of the Church, if different doctrines are inculcated by the aid of psalms and hymns. Nor must we forget, that the *impression*, which is made by the singing of hymns is much more powerful, and much more durable, than the effect which is produced by the reading of prayers. The importance also which in many places attaches to the Hymn Book, is equal, if not superior, to the importance ascribed to the Prayer Book. Hence the former becomes the manual for doctrine as well as devotion: and though the prayers of the Liturgy cannot be omitted, it is the Hymn Book which too frequently supplies the most valued portion of Divine Service.”

“ Surely then our Ecclesiastical establishment requires, that neither psalms nor hymns should be admitted in the *public service* of the

Church, till they have received the sanction or permission of *public authority*. Otherwise the constitution of the Church, established in this country, must be more defective, than the constitution of any other Established Church whatsoever. If that, which forms a part of our *public service*, is not subject to the regulation of *public authority*, our public service, as far as that portion extends, which in many places bears a large proportion to the whole Service is exempted from that controul, which is indispensably necessary in all public concerns, whether of a civil, or of a religious nature.

" But the constitution of our Church is *not* so defective as the practice, now *untaken*, consideration implies. It is *not* lawful to use in the public service of our Church, any psalms or hymns which have not received the sanction or permission of public authority. The public authority necessary for this purpose is not the authority of Parliament, but the authority of the King, as Head of the Established Church. It is *this* authority, not that of any Act of Parliament, by which the Lessons from the Bible are allowed to be read in our Churches from only *one* English Translation, out of the many which exist. This translation is appointed to be read in Churches having been revised and corrected '*by his Majesty's special command*.' On this account the translation of the Bible, which is used in our Churches is called the *authorised* Version: and no Clergyman of the Establishment would venture to read the Lessons in the public service of the Church from any *other* Version. But the same authority which is exercised by the King in regard to *this* part of divine service, belongs to him also in *that* part, which regards the *metrical* psalms. For though the King cannot interfere by his sole authority, where provision is made by an Act of the whole Legislature,

yet as no Act of Uniformity extends to the psalms in English metre, they are no less matter for the exercise of royal authority, than the prose Translation of the Bible. Indeed the things themselves are quite analogous. If the sanction of public authority is necessary for a *prose* Translation of the Bible, the sanction of public authority must be necessary for a *metrical* Translation of the Bible. If without such authority the former cannot be *read* in our Churches, neither can the latter without such authority be *sung* in our Churches. If the exercise of private judgment is not allowable in the choice of a prose Translation, neither can it be allowable in the choice of a metrical Translation. And accordingly we find, that when Tate and Brady had finished the new Version of the Psalms, the first step, which was taken, in order to obtain its introduction in our Churches, was to present a petition to the king for his permission. The Translation was carefully examined by the Bishop of London, and the royal permission was signified by the following Act.

" At the Court at Kensington, December the 3rd, 1696, present the King's most excellent Majesty in Council.

Upon the humble petition of N. Brady and N. Tate, this day read at the Board, setting forth, that the petitioners have with their utmost care and industry, completed a new Version of the Psalms of David in English metre fitted for public use, and humbly praying HIS MAJESTY'S ROYAL ALLOWANCE, that the said Version may be used in such congregations, as shall think fit to receive it.

" His Majesty taking the same into his Royal consideration, is *pleased to order in Council*, that the said new Version of Psalms in English metre be, and the same is hereby *allowed and permitted* to be used in all such Churches, Chapels,

and Congregations, as shall think fit to receive the same.

“ W. BRIDGEMAN.”

“ The *old* Version of the Psalms, by Sternhold, Hopkins, and others, has likewise the sanction of royal authority. It is true, that no Act of the King in Council, as far as I know, is now on record, by which they were formally allowed at the introduction of them, which was in the reign of Edward the Sixth. But if the royal permission has not been expressed in *that* way, it has in *another*. In every Prayer Book, which contains the *old* Version, it is declared to be ‘ set forth and allowed to be sung in all Churches ;’ but it could not be so allowed except by the King. And the permission of the King is signified by the very act of printing them with the Prayer Book by the King’s printer, and his continuing to do so time immemorial without contradiction. The royal permission is further signified by the order of the King in Council with respect to the *new* Version. By that order the *new* Version is ‘ allowed and permitted to be used in all such Churches, Chapels, and Congregations, as shall think fit to receive the same.’ This order implies therefore, that such congregations as did *not* think fit to receive the same, might retain the *old* Version. The *old* Version therefore has the sanction or permission of royal authority, as well as the *new*.

After this statement, the first question to be asked is, Has any individual Clergyman a right to use in his Church either the *old* or the *new* Version, in any other form than that, in which they received the royal permission? It is true, that the *new* as well as the *old* Version, *may* be in some parts so altered, as to improve the Version. The same may be also true in some parts of the *prose* Translation of the Psalms, whether it be the Translation, which is printed in the Bible, or the Translation, which is printed

in the Prayer Book. But whatever opinion a Clergyman may entertain in his individual capacity, he has no right when he officiates as *Minister of the Church* to oppose his private opinion to public authority. And there is the same reason for adhering to an authorised Translation in *verse*, as to an authorised Translation in *prose*. The obligation is the same in both cases : and in either case a deviation may be attended with the same danger. Alterations in the former may be made a cloak for the introduction of false doctrines no less than alterations in the latter. And the only security against the introduction of false doctrines is a rigid adherence to those Translations of the Bible, whether in *prose* or in *verse*, which after due examination by the best judges, have been allowed by royal authority.

“ But if it is improper to make alteration in the *psalms*, when they are sung in our Churches, it follows *à fortiori* that hymns, of which *not a line* has received the royal permission, ought not to be admitted in the public service of the Church, however excellent they may be in themselves, or however well they may be qualified for private devotion. The *public service* of the Church requires the sanction of *public authority*. And if the collection of psalms, in the Version of Tate and Brady could not be introduced in our Churches, till they were permitted by royal authority, so neither can any modern collection of psalms or hymns be introduced without the same authority. If this authority is acknowledged in regard to one collection of psalms, we must acknowledge it also in regard to any other. Our Sovereign George the Fourth, as Head of the Established Church, has the same authority which was exercised by William the Third, over the collection of Psalms by Tate and Brady. No new collection therefore can be legally introduced into the service

of the Church, without the same authority, the authority of the King in Council. Whether it would be advisable under the present circumstances, to make a new selection of psalms and hymns, which may accord with sound doctrine and genuine devotion, while they are better adapted to modern taste than productions of an earlier date; to submit that selection to the judgment of the Bishops; and then to petition the King in Council, that he would be pleased to allow the same to be sung in Churches, is a question which may become a fit subject for examination. But till the royal permission *has* been obtained for a new collection, the two authorised Versions, which are printed at the end of our Prayer Books, are the only collections of psalms and hymns, which we can legally sing in the public service of the Church." Appendix, p. 31.

To the Editor of the Remembrancer.

Sir,

THE Family Bible, published under the direction of the Society for Promoting Christian Knowledge, has been received with such general approbation, that it may appear presumptuous even "to hint a fault, or hesitate dislike." But nothing in this world is perfect, and at the sight of the very first part, I could not but perceive the danger that might arise from the principle on which the editors have proceeded. It is certainly very desirable that our religious opinions should be founded on the authority of the most pious and learned Doctors of the Church, but then this plan of constructing a system of annotation is liable to this evil. In the various subjects of controversial divinity, different authors will take different methods of obviating the same objections, and explaining the same difficulties; so that one may possibly be inconsis-

ent with another. In attempting therefore to string together a collection of independent notes, much care should have been taken, and probably was taken, to prevent such inconsistencies from appearing. But this has not always been done with success, and though I have not observed many instances of the kind, I will draw the attention of your readers to one which is perhaps of some importance.

In Rev. chap. ii. I find it stated, on the authority of Dr. Wall, in a note on ver. 8. that Polycarp was a "disciple of John, and by him made Bishop of Smyrna;" that he held that office when the Book of Revelations was written, A. D. 96; and that some time after "he died a martyr, being then 86 years old."

Again, in a note on ver. 10. of the same chapter, it is stated, on the authority of Dean Woodhouse, that Polycarp "suffered martyrdom, A. D. 169." Subtracting 86 from this year, he was of course born A. D. 83, and therefore was only 13 years of age when he was Bishop of Smyrna, A. D. 96. That this is a mistake, will not, I suppose, be denied; and the question is, in what manner it should be corrected.

It is not in my power at present to refer to original authorities, (the only proper way of proceeding) but according to the Encyc. Brit. Polycarp was born in the latter end of the reign of Nero, who died A. D. 68, and suffered martyrdom A. D. 167, when he must have been at least 99 years of age. In Dr. Nares' admirable Discourses on the three Creeds, with which most of your readers are undoubtedly well acquainted, it is allowed that Polycarp was "the angel of the church of Smyrna," or in other words, that he was bishop of that place at the time the Revelations were written; and he is said, apparently on the authority of Pearson, to have suffered A. D. 147. In this case, if he were 86 at the time of his death, he was born A. D. 61, and might have

been 35 when he was made a bishop. At the same time Dr. Nares quotes the words of Polycarp, when offered his liberty at the stake. His answer was, "eighty and six years have I now served Christ, and how can I blaspheme my King and my Saviour?" Now to make these accounts consistent, he must have been *born* a Christian, and then what becomes of his conversion by St. John, which I suppose to be meant, when it is said in the note above mentioned, that he was a "disciple" of that apostle?

The question which I have thus agitated, may appear to many to be of slight importance. But on such a subject nothing is trifling, and the authority of Polycarp, as an Apostolical Father, is so frequently appealed to, that no apology can be necessary for such a discussion in a work like your's. In reading the Fathers, it is allowed, that the meaning of their expressions and the value we should attach to them, depend much on the age in which they lived; and I shall hope, that some one of your correspondents, who has more leisure, more ability, and better opportunities than myself, will let us know the true state of the case.

Your's, &c.

CANTAB.

SCHOOLS FOR ALL.

To the Editor of the Remembrancer.

SIR,

I HAVE, on a former occasion, addressed you on the impropriety of members of the Established Church supporting schools for all denominations. In that paper I hesitated not to assert that the masters of those schools were by no means persons to whom we should be anxious to commit the religious education of our children, or from whom we should expect principles of honour, loyalty, and civil virtue. The chief and most alarming mode of generating secession and disloy-

alty arises from schools where no religious principles are taught. These are conducted either by poor and destitute preachers, or by common members of different sects. The schools are publicly free, or private. Their children are of the poorest description. Let us examine the general, religious, moral, and civil character of the masters.

The master's religion is undefinable. The rules of the school require no fixed or known principles of faith or doctrine. Whatever place of worship is built in opposition to the Church of England, there the master attends. In small towns, where there is only one conventicle or meeting, he frequents that. No matter how different his own opinions, if he has any, are, he goes any where, and hears any body, rather than the Established Clergy. If in a large town he perhaps amuses himself with visiting alternately the insolent Unitarian, and the prim and pious follower of John Wesley. He ridicules mediatorial prayer and intercession with the one, and bellows songs of supernatural fervour with the other. If not the nominal minister, he is in many places the favourite prayer-maker; and by his clear exposition of experiences, soon arrives at the dignity of leader of the class meetings*.

* I was once induced to attend a class meeting: a schoolmaster began, and in a high sonorous voice, related his own experiences, and concluded with an unintelligible prayer. Next followed a dirty, illiterate weaver, murdering piety, humility, reason, language. A thin-faced, miserable looking, pregnant woman stood up—sighed—"I have had, the Lord knows"—sighed deeper—tears flowed—"I have had"—"Come, come," quoth the schoolmaster, "the Lord I perceive has been working wonders with you. With his own right-hand, and with his holy arm, hath he gotten himself the victory."—"Alas! I am afraid—No: oh! what striving of the flesh have I endured! He knows what I have gone through last week! I have watched, and I have fought; and I

But if the schoolmaster does not frequent either those private licentious meetings, or the *serious* conventicles, nor assume any sectarian profession, what religion then can you give him? He is an enemy to the Church; he does not by example favour the dissenters: how does he spend his sabbath? At home in indolence, at the public-house in vice, in his garden, breaking human and divine injunctions, in the fields, pursuing vain and empty pleasures. What else can he be doing? Reading. True, books of impiety, blasphemy, or infidelity. Do not think I am too severe. In a populous town these schoolmasters are under no sort of controul. There school-rooms are certainly, in some instances, occupied on Sunday; but each minister, or some zealous member of each sect, take charge of their own juvenile professors, and the schoolmaster is exempted from attendance. In villages, the principle that every man should follow the dictates of his own conscience, precludes all interference and observation. Nine out of ten of the masters of those public free schools for all denominations, as well as of private dissenting seminaries, are, as I have here asserted, men either of weak and hypocritical principles, or cool infidels. I ask, then, are these the men from whom the children of the poor are to derive their motives of action, their knowledge,

have fought and I have watched: but it would not all do. I have grievously sinned! I have despised his mercy. I have" (eyes rolled wildly)—"Good Christian," interrupted the schoolmaster, "these are evidences of a contrite spirit. Resist the Devil, and he will flee from thee. Do not be disheartened in thy Christian warfare. Let us pray God, that he may endue thee with strength to withstand all the fiery darts of the tempter." A long prayer was uttered, accompanied with deep and heavy groans at every sentence, serious, trifling, figurative, or precatory of temporal comforts. A few verses of a right devout hymn concluded the evening's employment.

their habits? But by these they are instructed and influenced. From these thousands do imbibe all the knowledge they possess. Can we wonder, then, to find the poor and their children so destitute of stability of character? Is it surprising that their conduct vacillates from immorality to desperation, and from fanaticism to infidelity? How can the child, whether biassed at home by a good or bad example, acquire that love of virtue, by practically viewing and feeling its blessings, and that firmness in religious faith, which, though carried to a high degree, are scarcely able to secure a conscience void of offence, from a man whose principles are vicious, whose conduct impious, whose faith incongruous.

Were these masters indeed, in a perfect state of indifference, and was their influence on conduct and thought insignificant, still there are reasons sufficient in my opinion to annihilate the schools altogether, or to reduce the religious instruction to something definite, or to make the master undergo those conditions before he set up or began to conduct a school, the importance of which till lately has been rightly estimated*. Why are the children of the National Church trained by open and secret enemies? Consider how many thousands enter yearly into these unprincipled seminaries, and how many thousands, without any reverential impressions, yearly issue from them into the world, prepared for every mischief, rooted in hatred of every established institution, and taught no other religious sentiment than to curse the Church they should adore. This is the fact. Go into those schools; talk with the master; he teaches no religion; he favours none; yet mark how he rails against the Church! Though he may have endured no persecution; though, if persecuted, he might sustain martyrdom, or not

* Vide Canons.

care a fig what professions he made ; yet mention the Church of England or National Schools ; then observe his volubility, his rancour, his inconsistency. The illiberality of the Church is intolerable ! " The Bell's System teaches nothing else but the Church Catechism. They *force* the children to learn religion. Our System admits all—teaches all. We let every one choose for himself." Wonderfully rational and becoming ! But how sadly to be regretted ! As to religion then I conclude, that no sensible man, who either acknowledges that some religious principles are necessary to controul the intemperance of human nature, or that believes in the truth of Christianity, would, on reflection, commit his children to one, who contemns all divine revelation ; and that no friend of the Church of England can countenance schools repugnant to the pure form and spirit of godliness.

And well would it be for society, if the danger rested here. But examine, and you will perceive that too many dissenters from the Church are opposers of the State. We at this time lament the infatuation of the bulk of the poor, we see them laughing at every thing that is venerable, and hating every thing that good men love ; we see them hallooing the direst vices, and encouraging the deepest treachery.

How is this ? From whence proceeds this overwhelming inundation of disaffection among the poor, the illiterate, and the wicked ? From turbulent teachers, and particularly from disloyal schoolmasters. No doubt the press disseminates thousands of pamphlets and tracts, which greatly vitiate the readers, but these books, unless the mind was previously trained to receive their contents, would meet with comparatively little encouragement. But when we know that both the dissenting teachers who give the rule of life to the adults, and their schoolmasters, who instruct the young, are not only enemies of the

Church, but frequently violent declaimers against the State, can we be surprized at the tumults and excesses of their devotees ? The most lawless demagogues are dissenting preachers or schoolmasters ; the ablest * republicans write books and political catechisms. Do you want arguments in support of this ? Do you want reasons for such an assertion ? No ; one day's observation is sufficient. It matters not to say, they conscientiously oppose, they conscientiously dissent ; their private conscience has nothing to do with public right. They have no power to instigate sedition. They have no authority to break laws. They have no right to property or influence gotten by violence. They are by encouraging uproars, guilty of transgressing the great law of mutual confidence and individual privilege, and if they cannot quietly enjoy their own liberty, but must destroy the comforts of others, they should be either incarcerated, or sent to Botany Bay for life. The property, the safety, the welfare of the good, and peaceable and loyal inhabitants require that some severe measures should be immediately executed. There is no calculating the mischief these men do, and may produce. Every thing that can irritate the evil, and prejudice the good ; that can gain popularity and destroy merit ; that can countenance vice, and ridicule virtue ; that can exalt folly, and stigmatize dignities—is propagated, exaggerated, repeated. The old, the young, male, and female, have their directors. From these they gain their information, by these they act ; in these they trust.

The question then is, are we to continue in this state ? nay, can we continue ? We cannot. What is to be done ? I have called your attention to the subject. Vigorous measures must be adopted, and im-

* Even Cobbett has written an English grammar, full of his own tenets.

mediately. Do you, Mr. Editor, or your able friends, devise some counteraction to this dangerous evil.

PHILACRIBOS.

To the Editor of the Remembrancer.

Sir,

THE attention of Churchmen is much and justly directed to the state and numbers of the various Protestant Dissenters; but let us not be indifferent to the increase of Roman Catholics, if, as is asserted, the tenets of that church are daily gaining ground in the country! Some letters in your late Numbers, adverting to the Romish Establishment at Stoneyhurst, are well calculated to alarm us and open our eyes; and the contents of a report now before me are such as in my humble opinion to merit insertion in your excellent publication: for danger, if danger there be, should be distinctly seen, in order to be guarded against. The Report in question, is printed at Liverpool, and entitled, "The Catholic Chapels and Chaplains, with the number of their respective Congregations, in the County of Lancaster, as taken at the end of 1819." The totals are 77 chapels, containing congregations amounting to 73,500 persons. I have no data enabling me to judge how far there has been an increase of Roman Catholics in that county within any given time; probably such information may be in the possession of yourself or some of your correspondents. Liverpool is stated to contain four chapels, six chaplains, and congregations amounting to 18,000. Manchester two chapels, four chaplains, and 15,000. Preston two chapels, four chaplains, and 6000. The district round Stoneyhurst is, as may be expected, particularly thronged with Papists.

Blackburn..... 1200

Ribchester 400

Clayton Hall..... 400

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Stoneyhurst 1500

Clitheroe 100

Chipping 200

Of these places Blackburn is a populous town, Clitheroe a very small borough town; the other chapels are annexed to villages. Perhaps the insertion of the above may be the means of drawing forth more accurate observations from your Lancashire Correspondents.

I am, Sir,

Yours very faithfully,
CLER. GLOC.

To the Editor of the Remembrancer.

Sir,

HAVING given you, in a former Letter, a sketch of the origin and constitution of THE SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY, its proceedings remain to be investigated and shall be the subject of this and two following letters.

No institution can be imagined of a more harmless character than the Society under examination, if respect only be had to the resolutions published at its institution as the rules for its future government. Its very title, as explained by Mr. Wilks (Evan. Mag. June, 1812, p. 246,) was significative of the *conceding* spirit of its founders; that "they determined in these times, not to agitate the country by *requiring* their CIVIL rights, but to be *content* with protecting their RELIGIOUS liberty; i. e. that they were even more moderate in their intendments than the old board of Dissenting Deputies, now to be merged in their comprehensive body. In further demonstration of the same spirit, they publish it as their resolved purpose, to be "*mild*, though firm, in their remonstrances," when their rights are invaded, and to act not merely legally, but *temperately*, in the protection which they afford. Not satisfied with these pledges of

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their inoffensiveness and moderation, they further covenant "not to embarrass any administration, assume political importance, or menace any opponents by ostentatious displays of numbers or of influence," (Evan. Mag. July, 1811, p. 282,) and they also declare themselves "resolved, (Mr. Wilks, in this instance, being the guarantee of the resolution,) not to become the tools of any political party, but to *conciliate* the esteem, and *invite* the support of the existing government, and of all illustrious men in both Houses of Parliament, who are friendly to civil and religious freedom." (Evan. Mag. June, 1812, p. 246.)

The last resolution is that which I shall have immediate occasion to advert to, as the one which has *real* meaning in it, and has actually proved the sheet-anchor of the institution.

It too plainly appeared, from the success of that manœuvre played off against Lord Sidmouth's Bill—the covering the floor of the House of Lords with upwards of 300 petitions collected in a couple of days from various dissenting congregations—and from the language held by Government on that occasion, that *concession* was the order of the day in that most important department; and that an intercourse opened here by agents duly accredited from the whole dissenting body, who could happily temper demonstrations of *conscious importance* with a delicate *fur-pawed* approach, would more materially aid their strides towards power, by a few occasional strokes of dextrous diplomacy, than all their other means of aggrandizement combined.

The Society, therefore, is no sooner formed, than we find its secretaries in "correspondence" with Mr. Secretary Ryder and Mr. Perceval, on various subjects intimately connected with the *rights* and welfare of Protestant Dissenters," and a Deputation from its Committee holding "interviews" with the latter gentleman. (Evan. Mag. June,

1812, p. 241.) Amongst the reported subjects of these interviews, one is an interference with the discipline of the army, in which they "*remonstrate*" with the Premier upon the punishment of three soldiers for absence from barracks to attend a prayer-meeting, and, as is alleged, obtain an expression of his disapproval of the "*persecution*," and his promise to prevent its recurrence. (Ditto, p. 243.)

The subject of another is the Charter of the East India Company, into which, upon its renewal, they perceive it to be their duty "to endeavour to obtain the insertion of provisions which shall secure to *suitable* instructors power to evangelize the nations of the East;" and here again they obtain a pledge from Mr. Perceval that he will afford "to *all* Missionaries the same rights of residence as are conferred on those who, for commercial purposes, visit those distant regions." In this instance, indeed, Mr. Wilks does admit that the Committee did hesitate "whether such an effort was compatible with the objects of their establishment;" this, however, was only momentary, for a stream of benevolent considerations, which he details, rushing in upon their minds, dissipated their hesitation. (Ditto.)

But the chief subject of conference and correspondence, during the first year of the Society's existence, was the Toleration Act, which having limited the "*ease*" which it affords "in the exercise of religion," to the scruples of *conscientious* persons, and therefore only exempted from penalty those teachers who made at least *pretence* to ordination, or had some specific congregation attendant upon their ministry, was not (as the Committee of Privileges of the Wesleyan Methodists candidly intimate) "*adapted to the present state of religious society*," in which *scruples* are impostsuemed into "*unalienable rights*," and the office of religious teaching is held to

be open to *mankind in general*, or as Mr. Wilks expresses it, "*to all who aspire to preach*," (Ditto, p. 245,) without any other licence than a sufficient measure of presumption and vain conceit in the persons charging themselves with that responsibility. (Wesleyan Circular to Superintendents, July 31st, 1812.) In this instance also, the Society's agents received from Mr. Perceval what Mr. Wilks might well designate a "frank and liberal reply," as it was an expression of "his conviction that Parliament *ought* to interfere to protect the Dissenters;" i. e. to legalize their *universal* ministry, "and of his inclination to ensure to them all the relief which the counteracting prejudices of other persons would permit him to recommend." (Evan. Mag. June, 1812, p. 246.)

The fulfilment of this promise was prevented by his atrocious assassination; but a new administration was no sooner formed, than the Committee renewed their applications, and *concession* still continuing the favourite policy, before the Session closed, they were gratified with the passing of an Act framed in concert with the Wesleyan Methodists, and in conformity with their joint suggestions; "upon a principle (as the latter parties describe it,) common to all Dissenters," which let loose upon the public, "teachers of Sunday schools, students, probationers, and itinerants," (Ditto, p. 244,) to traverse the country without controul, from village to village, scattering the seeds of dissention systematically as they advanced, and emboldened to any calumny or outrage against the established religion and its ministers, by which the bond of Christian unity might be broken, and its very traces destroyed*.

* The following comparative view of the old and new Toleration Acts, will shew the increased facilities given to religious licentiousness by the latter statute. By the old Act, no person could preach in any place of dissenting worship, till it was both *certified* to either the Bishop's or

What the Society thought of this exploit in diplomacy, may be gathered from the terms in which it is spoken of in their Reports. On the first communication of it to the dissenting body, it is said of the Committee who had achieved it, that "during the past year, they had effected more for the domestic security of religion than had been obtained during the whole of the past century." (Evan. Mag. July, 1813, p. 281.) Dr. Bogue of Gosport, re-echoes this sentiment, but increases the estimate to "several centuries," instead of one. (Evan. Mag. May, 1814, p. 244.) Mr. Collinson of Hackney, goes yet further, and pronounces "the toleration expanded by it to an unprecedented extent," (Evan. Mag. June, 1815, p. 263,) and, in a communicative moment, this most significant of all disclosures respecting it is made,—that some country congregations were ceasing to take an interest in the Society, from the *presumption* that "with the attainment of the new Act its necessity terminated."

Archdeacon's courts, or to the Quarter Sessions, and *registered*, and a *certificate* of registry given; by the new Act, the mere *certifying* of the place is all-sufficient. By the former Act, only *five* persons could meet together besides a man's own family, without having the place *registered*; by the latter Act, the number is extended to *twenty* persons, who may meet *without even certifying* the place of meeting. By the former Act, no person could preach till he had *taken the oaths*, which could only be taken at the *Quarter Sessions*; by the latter, any one may preach *without having taken* them, but is merely liable to be called on *once* to take them, if *required in writing by one Justice*, whose requisition is nugatory beyond the distance of *five miles*. By the former Act, only "persons dissenting from the Church of England, in holy orders, or pretending holy orders, or pretending to holy orders, or being preachers or teachers to congregations of dissenters," could insist upon taking the oaths; by the latter, *any Protestant*, whether preacher or otherwise, whether member of the Church of England or dissenter, may *require a Justice* to administer them, and grant a certificate.

(Evan. Mag. June, 1813, p. 284.) This, however, as the stigma affixed to it by the Society intimates, was, in their account, only *presumption*,—a grovelling conceit, the offspring of "*apathy*" in the cause of dissent; and, in the face of all the above declarations; and on the anniversary on which Mr. Cockin, of Halifax, had borne his public testimony to the "mildness of the laws," and the "very tolerant" administration of the government; (Instructor, May 13, 1815,) and in the very string of resolutions in which the *kind compliance* of the King's Ministers with the applications of the Committee, is recorded, they actually record it also, that "the new Act," which had, in fact, thrown down every fence by which the Church of England was protected from their invasions, had gone no farther than "to DIMINISH their causes of complaint;" Mr. Wilks having previously expatiated to the Meeting upon the "*degrading fetters*, which even in England, *continued* to be imposed upon Dissenters, and which he hoped would finally be broken." (Evan. Mag. June, 1815, p. 260, 261.)

Accordingly the "*conciliating*" and "*invitatory*" system above developed, proceeds, and that no suspension of intercourse with government may take place from a failure of topics of discussion, the East India Company's Charter is again brought upon the carpet, and made the occasion of an interview between the Earls of Liverpool and Buckinghamshire, and a deputation from the Committee; and here again the "*attention and urbanity*" of these noble leaders of administration is made matter of ostentatious eulogy; and though the deputation receive a negative as to the extent of their demands, viz. the *unqualified exposure* of India "to *pious men of every sect*," to propagate what doctrines they please amongst its benighted inhabitants; yet if the So-

ciety's statement be correct, the *justice* of the principle is acknowledged, and the refusal to act upon it made as palatable as possible, by being grounded upon "*inexpedience and impracticability*;" and by the accompanying promise to communicate "to the deputation any clauses which might be introduced; and to receive with attention any *alterations* conformable to their (the government's) principles which the deputation should suggest." (Evang. Mag. July, 1813, p. 282.)

Domestic grievances furnish the next pretext for keeping alive these conciliatory communications. Meeting houses are included in parochial assessments, on the ground that being lucrative concerns they are justly rateable to their proportion of the public burthens, in common with all other productive property*. This, however, is construed into PERSECUTION, not so "obnoxious" from "the amount of the assessment," as from "the principle" involved in it, and the "exposure of the trust deeds, the developement to vulgar curiosity and to hostile magistrates, of every part of the receipts and expenditure of Dis-

* That meeting-houses are a very profitable concern, the following advertisement from THE TIMES of January 12, 1821, sufficiently demonstrates.

"Chapels.—Gentlemen and Ladies disposed to subscribe towards the Building of Chapels in London and its vicinity, are requested to communicate their intention, post-paid, to X. X., at Messrs. Baynes and Son's, booksellers, 23, Paternoster-row, N.B. The subscribers will form a committee of management, be allowed 8 per cent. for their money, and to point out situations eligible for chapels, more than 50 of which are wanted in and near town. The Liturgy to be used in them may be had of Messrs. Baynes and Son, as above, price 2s."

It is, moreover, known to the writer of this letter, that a gentleman, not 100 miles from Milk-street, Cheapside, in his communicative moments upon his money speculations, makes no secret of his large investments in meeting-houses, and of their yielding him an interest of 10 per cent.

senting and Methodist congregations." (Evang. Mag. June, 1816, p. 3. at the end.) The Society's sheet anchor is immediately resorted to, and as the report states, "by the advice of government" and the instrumentality of Mr. Vansittart, "a general clause of exemption is introduced into a bill for amending the Poor Laws," then before Parliament. This bill is lost, "*the just and equitable clause*," in question, encountering, as we are informed, "great opposition."

In this instance government had only *advised* without taking a *decided part* in the measure. They were not, however, to be let off with this *retired* sort of countenance. "The Committee," as the Report proceeds, "became convinced that the *avowed* interposition of government would most effectually promote their success." (Evang. Mag. June 15, p. 259.) "*Its* (the Committee's) *powerful influence*" had been felt and acknowledged by government in a former instance, "the enlargement of religious liberty;" and that influence having acquired by *concession* a large accumulation of power, was not to be disparaged by a *reserved* countenance now that it was put forth again to obtain new legal protections, to *repel* and *crush* newly devised modes of persecution." (New Evang. Mag. June, 1815, p. 182.) Accordingly as the former report proceeds, the Committee "prevailed upon the present administration *kindly* to introduce a bill to *exempt Churches, Chapels, and other places of religious worship, and places appropriated to gratuitous instruction, not only from assessments to the poor, but from all parochial rates;*" and as *equally kind* promises of support were obtained from the principal members of the OPPOSITION, a successful result is stated to have been confidently hoped for: and Mr. Wilks in one of those fine touches of the pathetic with which he is so well known to diversify his

anniversary orations, tunes the affections of his auditory into the proper key of "additional gratitude," which upon their anticipated success, would be due "to that *Divine Protector*, who had so conspicuously prospered the past endeavours of the Committee, and crowned them with *his benediction*." (Evang. Mag. June 15, p. 259.)

Whilst this matter is pending a new occasion of conference with Ministers is discovered by the Committee, which can only be adequately stated in their own words, as one of their reporters has preserved them. Referring to the last mentioned negotiation, which is described as an "important and elevated spot of their ascendancy," the statement proceeds, "they have not stopped even at this." "They have prayed government to give instructions to their ministers at the Congress at Vienna, to strive to gain an enlargement of religious liberty on the Continent;" and if the Committee may be credited, even in *this* instance they obtained not merely a patient but a *favourable* hearing, for they report that "their pious and earnest solicitations have not been wholly in vain." (New Evang. Mag. June, 1815, p. 182.)

Presumption such as this, would soon be restrained from nothing that it imagined to do, if some check were not given to its arrogant pretensions. Such a check the Society now received, for the POORS' RATE EXEMPTION BILL—"the important and elevated spot of their ascendancy," as in the exuberance of their security in its enactment they are pleased to designate it, sunk from under them, too outrageously exorbitant in its demands to bear Parliamentary investigation: and instead of the Secretary's projected thanksgiving, this requiem is chaunted explanatory of its fall; that "the mismanaged interference of another Committee; the exertions of the violent Tory and high Church party; and dis-

union amongst the members of administration, which the utmost labours of the Committee could neither counteract nor prevent," frustrated all their efforts, and even nullified the above specified very promising coalition in their favour, which they had ambidextrously procured. (Evan. Mag. 1816, p. 2.)

The Society's self importance, however, does not seem in the least abashed by the rebuff which had been given to it, nor does government experience any relief from its communications; for having once received a deputation from its Committee, in their recently assumed function of FOREIGN protectors, on the failure of BRITISH grievances, those of other countries are imported for redress, and deemed warranty sufficient for claiming ministerial co-operation. "Remote PERSECUTIONS therefore, as Mr. Wilks's analysis sketches out the proceedings, next "awaken the sympathy and the zealous exertions of the Committee. THE SUFFERINGS, viz. OF THE PROTESTANTS IN THE SOUTH OF FRANCE," (Evang. Mag. June, 1816, p. 3. sheet at the end) the first rumour of which produces a manifesto, setting forth, in the first place, the *universality* of the Society's protectorate over religious freedom; and then in virtue of their high commission, calling the French king not a little roundly to account for something very like connivance at the "systematic and cruel" outrages in question; and "humbly but earnestly entreating government to remonstrate against the evils which they announce. (New Evang. Mag. Decemb. 1815, p. 378.) With this insolent document in their hand the Committee not only obtain an audience, but are so far humoured as to receive a promise that representations shall be made; and when in reply to these representations, the British Ambassador, the Duke of Wellington, condescends to rectify their misapprehensions in an official dispatch; and Mr. Maron, the Pre-

sident of the Protestant Consistory, protests against their impertinent interference; they suppress both these documents, and are not even restrained from persisting in and propagating the falsehood, though the TIMES NEWSPAPER put them publicly to shame by the full exposure of their dishonesty, (See Times, Jan. 6th, 8th, 10th, 13th, 1816. See also Morning Post, Decemb. 23, 1815.)

Still, however, government continues feeding their exorbitant self-conceit, and bolstering up their consequence. For the Committee having taken a further philanthropic flight from the SOUTH OF FRANCE to the VALLEYS OF PIEDMONT, Mr. Wilks's eloquent detail of the proceedings of the year 1816 is brilliantly closed with the announcement of a letter of the preceeding day from the Earl of Liverpool, acknowledging the receipt of his official enquiry after the suspended allowances to the Vandois, and conveying an "assurance" from his Lordship that the Lords of the Treasury had directed the "investigation of their complaints." (Evang. Mag. June, 1816, sheet at the end, p. 4.) The Society's vote upon which, that they received it "with some satisfaction," should be its inseparable accompaniment, being a sort of deposit from the Society, of the coin in which they intend to pay government for its condescension.

"Illustrious men in Parliament" are bracketed together with his Majesty's Ministers, as destined equally with them to be the objects of the Society's civilities; and if Mr. Wilks's anniversary statements are to be credited, the *conciliating* and *invitatory* system has been played off upon this department of the state also with tolerable effect: for the Society's "Parliamentary interposition" recurs regularly as a distinct head in Mr. Wilks's annual digest of proceedings, the details of which exhibit a sort of *domiciliary visitation* of both Houses of the Legislature, perseveringly carried on

throughout each Session, "at considerable expense and trouble," as Mr. W. repeatedly affirms, for the purpose of "*watching* the progress" "of the numerous Turnpike and local Acts, annually submitted to Parliament"—"guarding against the introduction," or "procuring the amendment of clauses injurious to the rights and honour of Dissenting Ministers," or "prejudicial to Dissenters in general"—and procuring, moreover, the insertion "of clauses of exemption" in their behalf—and "in establishing useful precedents." In the prosecution of these objects, especially with respect to Turnpike Acts, Mr. Wilks more than once represents the Committee as resisted by "*Prelates*," the very *highest* of whom, he says, had not *disdained* to meditate the design of restricting exemptions from Sunday tolls, unfavourably to Dissenters, and even of excluding them from the benefit." (Philanth. Gazette, May 20, 1818.) Nay, he goes further on another occasion, and affirms, that the "state of exemption" from Sunday tolls enjoyed by Dissenters, and which was "coeval with the introduction of Turnpike Acts," "had by *Episcopal influence*, been *intentionally, secretly, injuriously, and extensively* infringed." (Philan. Gaz. May 24, 1820.)

The very substance of this insolent charge, is the strongest presumptive evidence against it; for, were our Bishops disposed to *infringe* upon Dissenting rights, Sunday tolls would scarcely be the selected encroachment; but Mr. Wilks spares us the necessity of *presuming* any thing, for in the very speech in which he has allowed his tongue this licence, he lays it down, that "the exemption from such demands (viz. Sunday tolls) depended *not on a general Act*," there being, as he stated the point of law on the preceding anniversary, "*no general regulation on this subject*," (Phil. Gaz. May 24, 1819,) "but on each local statute regulating every particular road,"

(Phil. Gaz. May 24, 1820;) and it appears from his own citation of the exempting clause, that in almost every one of the many cases referred to him in his secretarial capacity, it is one and the same, viz. "*going to or returning from his proper parochial church, chapel, or other place of religious worship, on Sundays*," (Phil. Gaz. May 26, 1819,) and so it stands in several Acts of different periods, the whole that I have been able to consult. Now this does in fact all that Mr. Wilks *apparently* contends for, viz. "extend exemption to them (the Dissenters) equally with the members of the Established Church," (Phil. Gaz. May 24, 1820,) i. e. permits the Dissenter to traverse, free of toll, on a Sunday, the same length of road that it allows the Churchman—the equity of which provision leaves no doubt of its being that originally introduced. But Mr. Wilks means *more* than he *appears* to mean, for what he *actually* intends, is that the free course along the turnpike road to be allowed to the Dissenter on a Sunday, is to be as much more than that allowed to the Churchman, as the Meeting which he is pleased to frequent exceeds in distance the situation of the Parish Church; and this is what the Committee have been long labouring by their *conciliatory* and *invitatory* attendances upon "illustrious men in both Houses of Parliament," to effect: and no other account can be given of this oratorical flourish of Mr. W.'s against the Bishops, and of his having dragged them forth, and exhibited them as spoiling Dissenters of their rights, and making "systematic exertion" against the canvasses of his Committee, than that, besides the opportunity of easing himself from a little bile, it furnished the means of a more triumphant display of the Committee's paramount parliamentary influence, and of "the success which has attended its interposition:" for the fact *actually* is, however it may have

been brought about, that the Committee have carried their point, and that a new clause has been framed, privileging dissent beyond conformity to the extent contemplated, which is now always substituted for that given above, which comprized all the inhabitants of a district indiscriminately in one enactment*; and the promulgation of this new concession is the occasion taken for the railing accusation against the Bishops, above transcribed, the whole purport of which is to the following effect: that "the Committee now, however, watched at considerable expense and trouble, all renewals of Turnpike Acts, and procured the *re-insertion* of words of exemption that would be effectual, and that would restore gradually that state of exemption which, by *Episcopal* influence, had been *intentionally, secretly, injuriously, and extensively* infringed." (Phil. Gaz. May 24, 1820.)

These proceedings, and the abuse of Parliamentary condescension, which they exhibit, seem scarcely capable of aggravation: Mr. Wilks, however, has contrived to make both more outrageous, for after all the clamour raised about oppression—after all the *watching* the proceedings of Parliament, and the opprobrium cast upon the SPIRITUALITY in the Upper House, we are given to understand, that it is not

so much the point of *right*, as the point of *honour*, which has excited the Committee's interference: for, though annual mention is indeed made by Mr. Wilks, of the "personal hardship and pecuniary exaction" of Sunday tolls levied upon Dissenters, as not discarded from the Committee's consideration, yet this is dwelt upon as the intolerable part of the grievance, which renders it a "subject in the Committee's estimation, of vital importance to Dissenting congregations"—"the subordination thereby assumed of Dissenters to Episcopalians—of the equally pious and enlightened, and useful frequenters of the meeting-house to the attendants upon the parish," (Phil. Gaz. May 26, 1819.)

Besides Turnpike Acts, other local Acts are mentioned as comprised within the Committee's sphere of supervision: and it is stated by Mr. W. on one anniversary, that "during the last Session of Parliament, they had procured the insertion of clauses of exemption (*viz.* of meeting-houses from parish-rates) in several Acts," (Evan. Mag. June, 1815, p. 259.) But here, it seems, they were stopped short in their career, through their own over-haste in accomplishing it. This unobtrusive method of exonerating their rental from assessment, was too creepingly progressive for persons raised to their "elevated spot of ascendancy;" nothing would satisfy them but a sweeping enactment, which should at once set their whole rental free. Thus they committed the great mistake of provoking legislative enquiry into the reasonableness of their claim, and they lost their snug *retail* trade in clauses of exemption, in the attempt to become *wholesale* factors.

But ample justice will not be done to the Committee's Parliamentary labours, if "general measures" are not added to the above, as included amongst the objects of their "interposition." The several Bills for LOCAL MILITIA—PARISH REGIS-

* The clause now adopted is as follows:—"Nor from any person or persons going to or returning from his, her, or their proper parochial church or chapel, or from any person or persons going to or returning from his, her, or their usual place of religious worship tolerated by law on a Sunday," &c. As it stood prior to the alteration, it conferred upon all one common privilege; it now distinguishes Dissenters above Churchmen, by giving them the greater license; for Dissenters may choose toll free that meeting whose preacher they prefer, but Churchmen have no such choice of churches; nay, a Clergyman going on duty to any other church but his own must pay double toll, while the Dissenter going to meeting passes free.

TERS—REGULATING VESTRIES—AMENDING THE LAWS OF THE POOR—BUILDING ADDITIONAL CHURCHES—and PREVENTING SEDITIOUS MEETINGS—are all reported by the Secretary, as in a greater or less degree, mitigated in the evils which they inflict on the Dissenting Population, by their unslumbering vigilance; and “conscience” is actually represented as having its “rights vindicated,” and

“liberty,” as well “civil” as “religious,” as having its “cause sustained” by their “opposition.” (Phil. Gaz. May 24, 1820.)

I have now, Mr. Editor, completed my sketch of the Society in its “conciliating” moments, acquiring power. Its demeanour in the exercise of it, must be reserved for my next communication.

Your obedient servant,
SCRUTATOR.

REVIEW OF NEW PUBLICATIONS.

Sermons for Domestic Use, intended to inculcate the great practical Truths of Christianity. By William Bishop, M.A. Rector of Upton Nervet, Berks, and late Fellow of Oriel College, Oxford. Pp. 465. Rivingtons. 1820.

THE ministers and stewards of God's holy word and mysteries experience but few difficulties which are greater in themselves, or which it is of more importance to overcome, than the manner of addressing an ignorant and illiterate congregation, with such force as shall fix their attention, and such plainness as shall instruct their understanding. To convince a learned, or to gratify a polite congregation, is far more congenial to the studies and education of the Clergy, and more adapted to the display of cultivated talent. In ascending the pulpit of an ordinary parish Church, the preacher is conscious that his sermons can be useful only in proportion as they are easy to be understood; and he feels it necessary to abandon all ambition of eloquence, to prove his learning by the increased simplicity with which he explains the truth, and to exert his whole strength in instructing the many who are ignorant, without offending the few who are

more educated and refined. The first and best qualifications of the curate, who labours in a secluded village or in a populous town, are to be plain without meanness, and earnest without the appearance of enthusiasm, and to be capable of setting forth the whole counsel of God in the redemption of mankind, without compromising its high and holy mysteries under pretence of simplifying the Gospel, and without abating any portion of its practical duties, under a false and mistaken view of the salvation which is by grace through faith.

Considerable address is also required in the composition of Sermons designed for domestic use. Argument may again convince the learned, and florid declamation may captivate the vain. But the man who reads Sermons, with the pure intention of instructing himself and his family, pursues an object too important to be gratified by a laboured style and argument, which, like sounding brass or a tinkling cymbal, strikes the ear, indeed, but leaves no impression on the heart or the understanding. He requires a clear mirror to be set before him, in which he may see both what he is and what he ought to be, in which he may perceive the necessity of con-

tinual watchfulness against his own corrupt passions, and of an entire resignation of himself to the unalterable instructions and promises of infinite wisdom, goodness, and truth.

Some of the Sermons which Mr. Bishop has prepared for domestic use are excellently adapted to that important purpose, at the same time that they are models of composition for village congregations. They are marked by a plainness, a force and an earnestness, which show that the heart of the preacher is in his holy work; and that it is his chief and principal desire that they who hear him may be brought to repentance and to the knowledge of the truth, that they may be saved. There are other discourses in the volume which are of a more elaborate cast and character, and not equally calculated for domestic use. The whole are worthily described in the title, as "intended to inculcate the great practical truths of Christianity:" and Mr. Bishop, in his Preface, observes, with equal truth and modesty:

"The design of the present publication is not to offer a work for the instruction of the theological student, but merely to assist the serious reader in pursuing the path of duty. No apology is therefore attempted by the Author for not having entered farther upon doctrinal subjects, than might serve to enforce practical truths."

It would, however, be unjust to suppose, that Mr. Bishop has been negligent of doctrinal truths, or that any one of his Sermons is liable to the imputation of being a moral essay. He has set before the reader the whole truth of the Gospel, and has dwelt with sober and consistent earnestness on the natural infirmity of man, on the necessity, means, and end, of his redemption, and on the indispensable assistance of the Holy Spirit. In his doctrinal Discourses he has stated the practical consequences of the doctrine; and in his moral exhortations he has not

been unmindful of the principle of faith. He has offered to the public "a course of domestic divinity," and without professing "to follow a strict method," has arranged his Sermons "in such a manner as may aid the object which he has in view." In the Preface he has faintly and indistinctly marked out the order and dependence of his several Sermons, and has shown that no important doctrine has been overlooked, although he has failed in establishing a systematic arrangement, to which few readers of domestic Sermons would have leisure or capacity to attend, and theological students, whom he does not profess to instruct, will refer to other authorities to comprehend the body of divinity. It may, nevertheless, be useful to advert to this prefatory synopsis in exhibiting the matter and substance of these Sermons, and in enabling the reader to form his own opinion of the judgment with which the subjects have been selected, and of the ability with which they are discussed.

Sermon I. Luke viii. 18. "Diligence in hearing the path to improvement." The object of this opening Sermon is "to awaken a habit of religious attention, without which all hope of improvement must be vain," and to expose some of the false and unworthy motives which lead people to attend the public services of the Church, without suffering them to receive any benefit or improvement. This is a Sermon of peculiar force and vigour, which few will read without desiring a more intimate acquaintance with the author's doctrine and manner. It is equally adapted to the parlour and the pulpit. In the following passage the master may be supposed reading to his family, or the pastor remonstrating with his flock; although a critic will, perhaps, object to the figurative meaning which is put upon the words of the Apos-

tle, and which the context does not appear to justify or require.

"It is said in Scripture, 'He that will not work, shall not eat:' what is this but to say, he that will not seek instruction, shall not find it, and he that finds not instruction in the way of righteousness, when it is within his reach, shall not inherit the kingdom of heaven? But it is thought by some, perhaps, that they have *satisfied* their duty, if they have paid respect to the ordinance of their Maker, while they are present at his temple. Satisfied their duty! Is then the influence of the Sabbath to be limited to that portion of the day, which is set apart for public worship? 'If any one be a mere hearer of the word,' says Saint James, 'he is like unto a man beholding his natural face in a glass, for he beholdeth himself and goeth his way, and straightway forgetteth, what manner of man he was.' But we may be told by some, that the task of meditating on those subjects, which have been enforced upon them at Church, is tedious, is troublesome; that they have an engagement, and have therefore no leisure to think any longer on such matters: what is this but in other words to say, it is too much *trouble* to do the will of my Redeemer; it is too much trouble to obey him who *died* for me. For shame! for shame! Away with such base, such ungrateful excuses. It is too much *trouble* to serve your Saviour: has he deserved such contemptuous treatment at your hands? When did he shrink from any sacrifice, any suffering, by which *your* welfare might be promoted? But perhaps you have not *said*, that the duty here urged is troublesome: have you not thought so? have you not *acted*, as if you *felt* it to be such? Seek not then to establish a distinction, between what you have openly avowed in words, and what you have not *less openly* declared by your conduct.

"But you have not leisure; you have some engagement, which hinders you from serious reflexion on what you have heard at Church. In the name of the Most High, I ask, what is the engagement for which you were created? Shrink not, I pray you, from the question; if you put it not to *yourselves*, there is one who will ask it in a voice of thunder, when all the empty engagements on which you are now intent, shall have vanished for ever; and yourselves roused at length from those idly-busy occupations, shall stand shuddering and confounded before the judgment seat of Christ. Judge therefore

yourselves brethren, that ye be not judged of the Lord." P. 6.

Sermon II. Acts iv. 10. 12. "Faith in Christ necessary to salvation." The insufficiency of all human righteousness, and the necessity of a better salvation than it is in the power of man to establish, are shown, from "the nature of man," and from "the nature of God;" and the insidious exception, that if faith is necessary faith is also sufficient to salvation, is cautiously anticipated and clearly refuted.

Sermon III. Acts ii. 38. This Sermon professedly treats of the nature, benefits, and duties of baptism: and under the latter head the preacher principally insists upon the obligations of sponsors, upon whose office and obligations he offers many important and seasonable observations, of the justice and necessity of which no parochial minister will need to be convinced. This is a proper and useful subject for ministerial exhortation, especially at the time of Confirmation: it is also an interesting thesis of private meditation with those who have answered, or who mean to answer, in the name of children at their Baptism: but it is strictly adapted to domestic use, in the presence, perhaps, of children, and of others who are not sponsors.

Sermon IV. Luke xxii. 19. "The nature and ends of the Lord's Supper."

"It will be the design of this discourse to inquire into the origin and intent of the Lord's Supper; to suggest some of the reasons which call upon every Christian to partake of the body and blood of their Saviour, as represented in a spiritual manner under the figures of bread and wine; and to answer some objections, which misguided members of our Church occasionally bring forward to excuse them from appearing at the Holy Table of their Saviour." P. 51.

This is the plan of the Discourse, marked out and divided by the author in the good old way, and

faithfully prosecuted and observed in the detail.

Sermon v. Romans xv. 4. "Advantages arising from the study of the Scriptures;" 1. as they teach patience by examples, some of which are recited and enforced; 2. as they commend patience as a duty; 3. as they convey a promise of divine assistance and support: as they open sources, 4. of consolation, and 5. of hope.

The argument of the two following Sermons is not designed to exhibit evidence to establish the truth of our religion, but to suggest powerful motives to Christian obedience.

Sermon vi. Acts x. 43. "Prophecy a motive to Christian obedience." Certain prophecies concerning Christ are produced from the Old Testament, and shown to be fulfilled by a reference to the New. The prophecies concerning the Jews are also visibly fulfilling, or fulfilled. The wisdom and power exhibited in these prophecies, and in the corresponding events, should fix our attention, and inspire us with an earnest desire to study and to do the will of God.

Sermon vii. Acts ii. 22. "Miracles an inducement to holiness of life." Some few miracles are recited at the beginning of the Sermon, but the motives to holiness are deduced without any immediate reference to these miracles.

Sermon viii. Exodus xx. 8. "On public worship, and the right manner of performing it." This Sermon exhibits the obligation, manner, and benefits of sanctifying the Sabbath in all parts very plainly; and in some passages, especially towards the conclusion of the second part, very forcibly. The necessity of *punctuality* in attending the public services of the Church, and of attention to the proper postures of devotion, and to the responses, is also appropriately enforced; and the reasons of transferring the religious solemnity of the Sabbath from the seventh to the first day of the

week are easily explained. The subject is trite; but the method and style are admirably adapted to a congregation of villagers, addressed by their proper pastor; but, perhaps, not equally calculated for domestic use in the private family, of which the master is reading to his children and servants: the pronouns, and mode of address, which are proper in the former case, are hardly suited to the latter.

Sermon ix. 1 Thess. v. 17.—"Prayer, its necessity and use." The plainness and usefulness of this Sermon would not have been injured if the matter had been more clearly and distinctly arranged. It is not necessary to adopt the tedious and almost interminable divisions which prevailed in the time of Bishop Andrews and the older divines: but a certain method and order is not only useful to assist the preacher in his composition, but necessary to leave the stronger impression upon the hearer. The remark of Bishop Jeremy Taylor on the importance of choosing a pregnant text, may be applied to the methodical division of a discourse; it is remembered when the Sermon itself is forgotten.

Sermon x. Luke xi. 1. "Commentary on the Lord's Prayer."—The answer to the question in the Church Catechism, "What desirest thou of God in this prayer?" might furnish materials for a Sermon, or a series of Sermons, upon this text and under this title. Mr. Bishop's design is excellent, and his execution is not unequal to the design.

"My design at present is to examine separately each petition of our Lord's prayer, briefly to point out the variety of duties, which the whole comprehends, and to suggest some useful considerations arising from the subject." P. 135.

Favourable specimens of the commentary may be produced from the remarks on the clauses "thy kingdom come" and "lead us not into temptation."

The considerations on the Lord's Prayer, as a form of private prayer, are too valuable to be omitted.

"It is well worthy of observation, that in this prayer we are taught to address God as the common Father of mankind: *Our Father* which art in heaven. The same petitions which we offer for ourselves, we offer also for others: Give *us* this day: Forgive *us* our trespasses: Lead *us* not into temptation: the same form of expression we are to use, whether we utter this prayer in public or private: are we not hence taught the duty, the *indispensable* duty of loving one another? Can the command to love our neighbour as ourselves be enforced in a more powerful or impressive manner? Is it not as much as to say, Acknowledge your fellow-creatures to be your brethren, and feel for them as such, or else presume not to offer the prayer, which I have composed for your sakes. Think then on this prayer of our Redeemer I beseech you, my brethren, whenever you feel a spirit of selfishness or bitterness, whenever you feel an unbrotherly spirit rising within you: think on Him who has taught us by his words and by his actions, by his life and by his death, to love one another." P. 146.

HIS prayer is, indeed, a rule of love and of all duty, a model of supplication both in public and in private, a bond of union in his Church, and a ground of faith, and hope, and consolation.

Sermon XI. Hebrews i. 1, 2.—"For Christmas Day. The Christian scheme, its blessings and claims." The blessings are briefly noticed; the claims more diffusely, but with less exactness and precision than the occasion required.

Sermon XII. Acts xiii. 47. "For Epiphany. Obstacles and dangers attending the profession of Christianity." The primitive converts made many sacrifices to faith and duty, far exceeding the religious exertions of modern Christians, whose ease and security involve them in many dangers and temptations.

"There is then a danger lurking under a state of ease, and quiet, and secure enjoyment, which, like a subtle poison, stealing on till it has seized the vitals, insensi-

bly weans the heart from the path of duty, making each religious performance burdensome, and regarding it as an encroachment on the more acceptable occupations of the day. Here then is the rock, on which thousands have struck, and without surrendering the professions of Christianity, or even omitting its stated services, have yet 'made shipwreck of that faith,' 'which overcometh the world.' This lukewarm temper so fatal to the interests of a religion, proclaimed by the good providence of God to the nations of the earth, may lead us to reflect on the warning which the rejection of the Jews holds forth." P. 173.

Sermon XIII. Matthew xxvi. 38. "Uses of affliction. For Good Friday." The title is most unworthy of the occasion, and very inadequately describes the matter of the discourse, which is designed to direct the thoughts, and to engage them in contemplating the sufferings of Christ, and thus to recommend a worthy celebration of the season and the day.

Sermon XIV. Romans vi. 23.—"Eternal life the gift of God through Jesus Christ." The preacher briefly states the guilt of man and the wages of sin, and expatiates more largely on the gift of God, considered as a gift, and on the value of eternal life, and concludes with suggesting proper motives of gratitude for the inestimable love which has been shown in our redemption.

"But who can reflect on the richness of the gift without thinking of the gracious Giver? 'Does not our heart burn within us,' while we trace out the wonders of his love, in the simple and artless narration of his life? Well may we exclaim with this best and noblest of benefactors, 'Greater love hath no man than this, that a man lay down his life for his friend,' and he is willing to esteem all mankind as his friends, if they will but allow him that place in their affections which a friend may justly claim. 'Having been made in the likeness of man' he presents himself before us, as one who is intimately acquainted with our nature; who stripped himself of that awful Majesty, which was displayed on Mount Sinai, that he might converse familiarly with men, and win them by gentler attractions, by 'whatsoever things are

lovely and of 'good report' in the ordinary intercourse of life.

"Does the Redeemer bid us 'come unto him' not 'as servants but as friends,' and shall we slight the gracious invitation? Shall we offer him the formal tribute of a cold and languid service, reserving our affections for those objects, which, if convenient, the same unwearied Benefactor has himself *provided* for our enjoyment, if injurious to our peace, he has commanded us for our own sakes to renounce and avoid? O that we would consider these things as they ought to be considered! The effect would be in despite of those sufferings which belong to a state of trial, a spring of inward comfort and satisfaction, that 'peace which passeth all understanding.'

"On this day especially, when we celebrate the accomplishment of that great and glorious work of our redemption, by the resurrection of Jesus Christ, let us turn with earnest affection the current of our thoughts to him, who is become 'the first fruits of them that slept.' Hitherto we have viewed him as the 'man of sorrows and acquainted with grief,' as 'smitten of God and afflicted,' but yet for our sake. We now behold him as 'the mighty God and the everlasting Father,' yet bending still from heaven to earth, and regarding his creatures with the tenderness of parental love. Though seated on the right-hand of the Majesty on high, he is not unmindful of those whom, when on earth, he deigned to call his brethren, but pleads his death in their behalf to the Father, and the Father listens to his beloved Son 'in whom he is well pleased.'

"Is there any special mark of respect and obedience, which we can present to the Redeemer on this day?

"So highly did the Apostles reverence this pledge of their Master's triumph over Sin and Satan, that in memory of his rising from the dead, they kept holy the first day of the week, and called it the Lord's day; a practice resting on such authority has become an ordinance among Christians in succeeding ages, so that the rule having been once established, the festival of our Redeemer's resurrection differs nothing in this respect from every other Lord's day.

"But there is a distinction which the piety of our Church has pointed out and recommended to all her members. Your thoughts will go before me in referring at once to the Sacrament of the Lord's Supper.

"If the foregoing remarks have produced the impression they were intended

to make, you will feel so forcibly the duty of making every possible return to your Redeemer for the unbounded love which he has shewn to each of you, as to be unsatisfied till every token of respect and reverence, every proof of gratitude and affection, every tribute of obedience has been freely and cheerfully offered.

"There are not wanting many and powerful arguments to enforce the duty of partaking of the Lord's Supper drawn from its beneficial influence on the heart of the faithful communicant.

"But I forbear to insist on inducements, which, however worthy of your attention, must give way to the motive derived from the Redeemer's words, and which indeed deserves to stand alone.

"The Lord Jesus, the same night in which he was betrayed took bread, and when he had given thanks he brake it and said, 'Take, eat; this is my body which is broken for you; this do in remembrance of me.' After the same manner, he took the cup when he had supped, saying, 'This cup is the New Testament in my blood: this do ye as oft as ye drink it, in remembrance of me.' P. 198.

The distinguishing character of the Sermons of which the substance has been hitherto submitted to the reader are plainness and brevity, sufficiently indicate the design with which they were originally composed, and well adapted to the domestic use for which they are now published. Some of the remaining discourses are more elaborately composed, and require more attention in the perusal, and are rather calculated for the private study and reflection of the master than for the use and instruction of the family. Such are, especially, Sermons xv. xvi. xviii. xix. xx. xxi. xxiii. xxv. xxvi. xxviii. Is it unjust to suspect, that some of these were prepared for a certain congregation assembling "*at St. Mary's in Oxford*," of which Mr. Bishop was formerly Vicar. They are valuable discourses, and the only objection to them is, that they are deficient in the ease and simplicity which are required in Sermons for domestic use.

Sermon xv. Luke xi. 13. "*Influence of the Holy Spirit on daily*

conduct ; for Whitsunday." In this Sermon,

"It has been the Author's wish to shew, that the inspiration of the Holy Spirit is suited not only to the wants of man, but to the social constitution of his nature : mysterious it certainly is, but what in the frame of man, so fearfully and wonderfully made, is not mysterious? If this doctrine, instead of being regarded with cold and distant reverence, were but brought home to the heart in the various scenes of daily life, it would be found to confer the richest blessing." P. iv.

In prosecution of this design a clear view is taken of the necessity of the assistance of the Holy Spirit, as it is exhibited in the Scriptures and in the Liturgy, and the doctrine is urged in its practical uses, as a means and motive of improving the heart and the affections. It is also considered in reference to the Christian scheme of salvation, and in its peculiar adaptation to the circumstances of our nature. This important view is resumed in the twenty-third Sermon, and is worthy to be frequently and earnestly impressed on the attention. Thus is a doctrine of the highest importance made the source and fountain, from which practical holiness is deduced, and one of the chief truths of our religion familiarized in the improvement of our daily conduct, without being expanded into feelings, which few can understand, and which still fewer can explain.

There is in this Sermon a singular error in applying Acts x. 42. to the Holy Spirit, as if he were appointed "the judge of the quick and the dead."

Sermon xvi. Matt. iii. 16. "Doctrine of the Trinity practically considered." The doctrine is not explained, nor does the Preacher profess to explain it, but contemplates it with reference "to the scheme of divine mercy solemnly ushered in by the agency of the three persons in the blessed Trinity, and as displaying in the most lively manner the loving-kindness of God, and as

admirably suited to the wants and wishes of man;" and calculated to influence his conduct and pursuits.

The remaining Sermons are principally of a practical character, and treat for the most part of the leading Christian virtues.

Sermon xvii. John xv. 14, 15. "Christ proposed as a pattern of friendship," or rather as an object of friendship : and it is attempted "to exhibit the Redeemer's character in a point of view which may recommend it to all on the same principle, that they would cultivate the friendship of the wise and good among men;" and this attempt is carried into execution by alledging particular instances of our Lord's conduct, especially to Peter.

Sermon xviii. Job. xxii. 21. "Acquaintance with God explained and recommended." After stating the distinguishing character of divine assistance, that it is "given to every man to profit with," argues against common objections in a manner to which the advocates of infallibility, and sensible experiences, and the non-believer, would do well to attend.

Sermon xix. Matt. xviii. 1, 2, 3. "Docility required of a Christian." This Sermon "points out that disposition which Christ himself has pronounced to be the soil most propitious for the growth of filial reverence and obedience towards God :—" and explains in a very powerful manner the necessity of single-heartedness and sincerity in the profession of Christianity, under a deep conviction of its paramount and supreme importance, with occasional intimations of the causes of spiritual failure and miscarriage.

Sermon xx. John xiv. 15. "Obedience the test of love to Christ." Without adopting either of two common and prevailing errors, without giving an undue preference and partiality either to faith or to righteousness to the prejudice of the other, it is necessary to make the

love of Christ the principle of Christian obedience, and to prove the efficacy of the principle by the constancy of the result.

Sermon XXI. Philipp. iii. 13, 14. "The proper motives and conduct of a Christian." The subject is considered as it is exhibited in the conduct and aim of St. Paul, with natural reflexions arising from each view of the case.

Sermon XXII. Luke xxiii. 43. "Warning against reliance on a death-bed repentance." A short and plain discourse, designed "to obviate a dangerous inference in favour of a death-bed repentance, which it is to be feared has been often drawn from the case of the penitent malefactor on the cross;" which as it has been again and again, is here also shewn to be peculiar, with natural reflexions on the danger and presumption of deferring the most important of all concerns to the last moments of life.

Sermon XXIII. Psalm cxix. 9. "No rule of life safe and effectual but the Gospel." Honour, reason, and virtue, are insufficient guides, and the Scriptures alone comprize all which is good in their teaching; and at the same time that they correct their errors and supply their deficiencies, propose a true rule of life, with a sure promise of spiritual assistance, on which the Preacher expatiates at considerable length, with ability and judgment.

Sermon XXIV. 1 Cor. xiii. 3. "The real nature of charity in almsgiving." Paley has a chapter on the same subject: but while it is right to correct improper and to recommend proper motives of the charity, which is shewn in giving of alms, it is very doubtful whether the charity of which St. Paul speaks has any connexion with charity in its modern and ordinary interpretation. From the context it appears to mean the love of Christians towards each other as members of the Church of Christ; and there is a

Sermon by Jones of Nayland, in which he views it in this light.

Sermon XXV. Matt. vii. 1, 2. "Censoriousness forbidden by the Gospel." A common vice deservedly reprov'd under authority of the command of Christ, whose precept agrees with natural equity, and with the rule of the last judgment.

Sermon XXVI. 1 Cor. xv. 33. "Danger of careless and indiscriminate intercourse." The subject is well explained in the title.

Sermon XXVII. Hebrews xii. 14. "Holiness necessary to fit us for heaven." A plain, useful, edifying discourse.

"If then holiness is the ornament of 'the Saints in light,' and if the same disposition is required of all who aspire to their society, we must prepare ourselves for this privilege, by cultivating similar manners, opinions, and pursuits: for it appears that they who propose to engage in any particular department, or to become members of any particular community, will find 'it expedient to train themselves for the object they have in view by suitable occupations, that they may be qualified for their future station, qualified to act in it and enjoy it.'" P. 414.

"It is then impossible without holiness to see the Lord; it is impossible upon the common principle of reasoning—from the character of God's moral government—and from his own solemn assurances." P. 417.

Sermon XXVIII. Romans xiii. 1, 2. "Duty of obedience to civil government"—"a topic which the Christian preacher will never find unseasonable, but which at the present day imperiously claims our attention." If Radicals were domestic men, or readers or hearers of sermons, this discourse might not be without its effect even upon them; but from their reputed indifference, or rather antipathy to all religious instruction, its benefits must be reserved for them whose happiness it is to be more peaceably disposed. The Sermon was preached on Jan. 30, 1811. The substance of the argument is, that God

hath laid down certain rules of civil government, the violation of which will terminate in judicial and penal ruin, as was seen especially in the history of the great Rebellion. A trial of personal and domestic manners is proposed, (p. 431—434.) which but few radicals would be able to endure; for some, at least, of the reformers of the state, have been proved to be very deficient in that branch of political philosophy, which was properly called *economics*, and was seen in the wise administration of domestic affairs. But as some of these reformers who have not laid aside their Christianity, may pretend that it is right and necessary to aim at perfection, it is expedient to encourage them in the pursuit, upon the condition that they understand the nature of the perfection to which they should aspire, and the method of pursuing it.

"It will be said, perhaps, that as disciples of Christ we are commanded to aim at perfection, and to go on continually towards the standard set before us. But here it is necessary to remark, that this undertaking, as it is limited to the individual himself, is placed by the covenanted succours and promises of the Gospel within the power of each, and depends on his own exertions. But to legislate for the community, to restrain the passions and regulate the opinions of the multitude, to impress upon them the due distinction between liberty and licentiousness; to curb in the higher ranks the lust of authority and the stubborn spirit of wilful opposition, and in all to control selfishness, and establish in its place the principles of genuine patriotism, is, indeed, an arduous enterprise. To expect complete success would argue an understanding blind to the course of human things, and deaf to the voice of experience: it is wise then to pause before we attempt to shake the foundation of a system which has been long established, and to shrink from an experiment which would put all we possess to hazard: the work of reformation is not to be effected by declamatory harangues, or by mere professions, however eloquent and impassioned. Like every other undertaking which is to produce valuable and lasting effects, it must proceed from an 'honest and good heart,' and as that is ac-

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customed to bring forth fruit *with patience*, so must every wise and salutary reform be permitted to work its way." P. 435.

Sermon xxix. Rom. i. 28.
"Awful state of a reprobate mind." The word reprobate needs not to excite any apprehensions or alarms: it is used in a sober sense, and the subject is practically treated with a view of exciting a spirit of watchfulness, to avoid that awful state. The design of this very earnest and impressive Sermon is,

"To correct an error which there is reason to fear has spread itself widely, that because pardon is promised to repentance the sinner may depend at any time on being reconciled to God. Though instances of hardened sinners being converted do indeed occasionally happen, it is surely perilous in the extreme to hold the hopes of salvation by so precarious a tenure. The natural, and (may it not be added?) the judicial effect of habitual sin, is to sear the conscience, and who can permit himself to expect that the measure of divine grace will be increased in proportion to the hardness and inveteracy of disobedience?" P. vi.

"A reprobate mind means that state in which the conscience has lost all feeling to point out the distinction between right and wrong.

"Now conscience marks to each this distinction, and will continue to warn us of it, if we pay attention to its warnings, and it is only after a course of resistance to these warnings, that God gives his creatures over to a reprobate mind." P. 443.

Sermon xxx. Deut. xxxii. 29.
"Reflexions on death salutary." A plain and earnest discourse, illustrated by strong and affecting examples, especially of the death of Hooker, as related by Isaac Walton.

The reader is now in possession of the substance of Mr. Bishop's Sermons and prepared to pronounce his own judgment, and that judgment will hardly be unfavourable. Mr. Bishop's merits are principally seen in the shorter discourses, which occupy the larger portion of the volume, and in which he appears in the very amiable character of a master reading to his family, or a pastor addressing his flock, with the negligent

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simplicity, and impressive earnestness, which become the Christian preacher, and contribute most effectually to the edification of a Christian congregation. If these Sermons were delivered with the earnestness in which they were composed, they could hardly fail to produce a lasting impression on the hearers, and to make them better men and better Christians, or to leave them without excuse. The I. III. IV. X. XIX. XXII. XXVII. XXIX. XXX. Sermons are models of a class of sermons which is at present very defective, and from the gradual and continual increase of plain readers, requires to be enlarged. The shelves of the theologian are crowded with sermons abounding in eloquence, argument, learning, and erudite expositions of scriptural truth: but when he wishes to read to his family, his stores fail him; he must read many sermons before he can make a suitable selection: Bishop Wilson is plain, but he wants force, and his Sermons, even his selected sermons, are very unequal. The village preacher, who from his acquaintance with uneducated men is most competent to furnish discourses to be read with effect in the gentleman's parlour, in the farm-house, in the servants-hall, and in cottages, is content to deliver his plain sermons to his own congregations, and has no ambition to be useful beyond his own parish, or by the means of the press, which might prove the engine of a very unprofitable speculation. In the language of the trade, *the book would not sell*; it could not be forced into circulation, and, therefore, the attempt is not made. Mr. Bishop has not, however, been thus deterred from undertaking a very useful office, and if he should have the encouragement which he merits, and be induced to appear again before the public, it is to be hoped that he will confine his attention to sermons for domestic use, which he

is eminently qualified to supply, and of which the want is every day more sensibly felt and acknowledged.

A compendious History of the Church of God, from the Promise made to our first Parents in Paradise, to the End of the Seventeenth Century of the Christian Æra. Designed for the Use of those who have not Leisure or Opportunity for the Perusal of larger Works. By the Rev. Cornelius Ives, M.A. Rector of Braden, Northamptonshire. 12mo. 132 pp. Rivingtons. 1820.

THE purpose which this author has in view is so unquestionably excellent, and his views respecting the execution of it are in many instances so correct, that though we cannot congratulate him upon having supplied the deficiency of which he complains, his work is still worthy of considerable attention. His preface informs us, that he has frequently enquired for some compendious history of the Church, which might profitably be put into the hands of the lower class of his parishioners, and adds, that it is entirely in consequence of an unsuccessful result to his enquiries that the present little work is offered to supply a deficiency, which ignorance alone may have, perhaps, induced him to believe is still existing on the book-shelf of the pious cottager. We believe that the apology, in the last clause of the sentence, is quite unnecessary; as nothing is more common than the complaint which is made by Mr. Ives; and we have not yet met with an individual who considered it groundless. In fact, it may be extended considerably farther; for those who are very much above the lower classes in a country village, are but indifferently provided with histories of the Church

of Christ. Mosheim is the only standard book upon the subject; and his work is rather an introduction to an extensive course of reading, than a narrative that will give satisfaction to those whose reading is limited. Whether we consider it as harmless amusement, or as profitable study, or as a branch of religious knowledge, in which every member of the Christian community ought to be competently informed, the value of ecclesiastical history is equally indisputable; and many of the errors that prevail among us might have been avoided, and some of them might even now be removed or corrected, if the former fortunes of the Church were universally known and considered. Among the poor, more especially, much good would be effected. They are, at last, beginning to be readers; and the event is attended with several obvious inconveniences. But we have no doubt that, with care, they may be shunned or overbalanced; and that as the demagogue and the infidel must lose their temporary influence, when political knowledge has become as general as political conversation and interest; so the sectary and the heretic will be circumscribed in their career, as soon as the havoc that they have already made in the world is generally perceived and understood.

Mr. Ives does not appear to have taken this view of the question. Half of his little volume is consumed by an abstract of the history of the Old Testament; and another chapter is chiefly dedicated to the Acts of the Apostles; and thus not more than fifty duodecimo pages remain for all that has happened since the conversion of Constantine. The wisdom of this arrangement is not by any means evident. For, in the first place, the Bible itself is the history of the Church of God, down to the time at which the sacred volume closed; and if it should be thought that the accounts which it contains

are not sufficiently compressed for historical information, we have various useful abstracts in our schools and our cottages, which are calculated to produce, and have produced material benefits. And in the second place, the limits within which the latter part of the work is confined, are so much contracted, as to diminish both its utility and its beauty. The events to which it relates, must be considered as wholly unknown to the class for whose use it is designed; and for any light Mr. Ives has thrown upon the subject, we fear they must still continue so. For instance, the most striking and important events which immediately follow the sacred history, such as the persecutions of the apostles, and the primitive Christians, the destruction of Jerusalem, and Julian's attempt to rebuild it, are merely mentioned, not described; and the progress and downfall of Christianity in Asia and Africa are scarcely noticed at all. The account of the Romish Church is less defective; but even here we have rather a description of doctrinal errors, than a narration of events, and it is to the latter that Mr. Ives's readers must be expected principally to attend. Remarks upon church history may be found extremely serviceable to those by whom the history itself is already known. But the general ignorance which prevails upon the subject, was the cause of Mr. Ives's publication; and that cause cannot be removed by an essay or a dissertation. A slight sketch of the leading events is indispensibly necessary; and the lives of the principal actors in the more remarkable ages of the Church, would serve to fill up what such a sketch did not contain. A valuable book of this sort, Gilpin's *Lives of the Reformers*, is already in extensive circulation; and if the events of earlier and more recent times were embodied in similar works, and one volume devoted to the compendious history, of which

Mr. Ives so fully appreciates the value, we cannot doubt that much practical information would be disseminated.

The following extracts will furnish a fair specimen of Mr. Ives's labours.

"In the mean time the English Church was obliged to conceal her rising hopes and expectations of deliverance from papal thralldom, by reason of the decided opposition of Henry the Eighth (then King of England) to the doctrines of this first reformer. That bigoted and violent prince even went so far as to write a book against Luther, in defence of the pretensions of the Romish Church, in return for which he obtained from Rome the title of Defender of the Faith, a title which still pertaineth to the kings of England, and indeed with much more propriety in the present times, inasmuch as they are now the steadfast defenders of our purer faith.

"But Henry was not of a disposition to submit to any authority whatever, longer than it agreed with his own unruly wills and inclinations. He soon after quarrelled with the Pope, in consequence of his refusing to grant him a dispensation, or licence to put away his wife, and marry another; and, without much difficulty, procured an act of parliament to be passed, wherein the Holy Scriptures were declared to be the only infallible rule of faith, and the dominion of the Bishop of Rome over the Church in these realms was expressly renounced. By the same act, power was granted to the king of visiting and reforming the monasteries or religious houses, which every where abounded throughout the kingdom, and till then disclaimed all temporal jurisdiction. Visitors were accordingly appointed, who reported so many shocking abuses, and wickednesses, carried on within their walls, by men who pretended to have separated themselves from the world through the love of God, and a desire of religious knowledge, that no great difficulty was found in procuring another act for entirely suppressing them, and taking away their lands.

"At this time the doctrines of Luther had made considerable progress among the people at large, by means of the Bible and other religious books, which were printed in Germany (for the art of printing had lately, and we may say providentially been brought to light) and sent over upon the first intelligence of the quarrel of Henry with the Pope, and of the consequent se-

paration of his kingdom from the papal power. But, in delivering the *Kingdom* of England from the yoke of papal tyranny, it was by no means the intention of the king to deliver the *Church* of England from the still more grievous yoke of papal superstition. So far from it, he persecuted, even unto death, those of her members, who shewed any disposition to embrace, what were then reproachfully called, the *new* doctrines; and would perhaps have succeeded in driving them altogether from the land, but for the zeal and judgment of Cranmer exerted in their support. This celebrated man, in whom, as in many other worthies of that day, the eye of faith will surely discern an instrument of Providence for promoting the cause of truth, was, at that time, Archbishop of Canterbury, and, by his conduct in that high station, may justly be called the Father of the Reformation in the English Church. With a happy mixture of prudence and courage, he ventured, and in many instances successfully, to oppose the opinions and decrees of the king, and retained his influence over him to the last, notwithstanding the many attempts of the Popish party to work his overthrow.

"Cranmer was entirely consenting to the suppression of the monasteries, as well on account of the profligacy which prevailed within their walls, as of the danger which must have resulted to the opening liberty of the Church and nation, by suffering them to remain according to their original constitution. A large proportion of the land of the country had come into their possession, by the means above described, and no small number of the people were, in consequence, dependant upon them for their daily food. If then we consider that they were, one and all, entirely devoted to the Pope, under whose patronage they had obtained their enormous wealth, it will be evident that a king, who, like Henry, had publicly abjured his authority, could not, with any regard to his own safety, permit them to continue in his dominions. But Cranmer, in consenting to their suppression, hoped that he should prevail to have their revenues *usefully employed* in sacred foundations; in the establishment (for instance) of new bishoprics, in royal charities, and in the increase of the poorer benefices of the Church; instead of which, he was doomed to see the larger part of them *wasted* in extravagant luxury, by his royal master." P. 95.

"Elizabeth, the next successor to the throne of these realms, (whom perhaps my readers may remember to have heard of, under the familiar name of good Queen

Bess), had suffered many hardships, and, although sister to the late queen, had been in no small danger of her life during the preceding reign, for her steadfast attachment to the Protestant faith. This circumstance had very much endeared her to the afflicted Church, and contributed not a little to swell the voice of affectionate congratulation, with which she was hailed by all ranks of the people, upon her entrance into London, as their new sovereign. Neither did she disappoint the *reasonable* expectations of her subjects, in the settlement of things pertaining to religion. The book of Common Prayer, the Articles, and the Homilies, were restored, with some additions, and alterations, which brought them almost, if not entirely, to the exact form in which they are now continued amongst us; the Bible was translated, and put into the hands of the people, * that they might know the certainty of those things wherein they were instructed; and the queen shewed herself generally inclined to do away with all unlawful remains of the ancient superstition.

"But a party of men was now unhappily existing in the country, who would by no means be contented with any prudent or moderate steps in the reformation of the Church. These were they whom we mentioned as having gone abroad in the time of Mary's persecution, and who were now returned, the greater part of them having imbibed many strange doctrines and notions, during their communion with foreign Churches. It was by a peculiar blessing of God, that a sufficient number of Bishops were continually raised up in the *English* Church, willing, and desirous of carrying on the work of reformation, as the temper of their prince, or the temper of the people might seem to require. At one time they stirred up the spirit of the former, at another they moderated the vehemence of the latter. No ceremony, or doctrine was rejected by them, merely because the Church of Rome had been accustomed to impose it upon her disciples. For thus they would have rejected many of the chief truths of the Christian faith, and have taken in hand some very unnecessary (not to say dangerous) alterations. But they rather tried every thing, which had formerly been received, by the rule of God's word, and then either rejected it as unlawful, or received it afresh upon that higher and undeniable authority.

"In foreign Churches, however, some-

thing very different from this had generally taken place. There the Reformation was for the most part taken in hand, and carried on by the people in opposition to the inclination and authority of the Bishops, who, at that time, were bearing rule over them. Hence they had early learned, with more zeal than wisdom, to denounce the form of government by Bishops, as a corruption of popery, inexpedient, and unlawful to be retained in *every* case, merely because the cause of truth obliged *them* for the present to reject it; and the foundations of spiritual order being thus cast down, their proceedings were too frequently marked by a rashness in meddling with sacred things, which sometimes amounted even to tumult, and profaneness. The eyes of their understandings appear, in fact, to have been rather dazzled than enlightened by a too sudden disclosure of the light of truth after a long period of darkness and superstition. Accordingly, the temples of God were, not unfrequently, more grossly profaned by the riotous breaking of the images which the papists had placed in them, than they could possibly have been by a little longer continuance of those images, after all adoration had ceased to be paid to them. A considerable body of men were hardy enough to maintain that the Church of Christ had no need to be subject to any restraints of government whatever, as having Christ himself both for their Bishop, and for their King; proceeding therefore to rebellion upon this principle, they found the fate * of Judas of Galilee, and of his followers. While others, called Socinians, (from Socinius their master) and who have since obtained a footing in our land, ventured to exalt human reason in opposition to Divine faith, and denied, without scruple, every doctrine of the Gospel, which they were unable to comprehend and explain.

"It is true that the principal leaders of the Reformation, strongly reprobating these disgraceful excesses, conducted themselves with a more becoming prudence and moderation; yet even of these not a few appeared to have exchanged their former superstitious attachment to popery, for an equally superstitious dread of it. More especially, Calvin, in his settlement of the reformed church at Geneva, was too generally influenced by a very common opinion in those days, that the simple fact of a ceremony having been *abused* by the Romish Church, was a sufficient argument

* Luke i. 4.

* Acts v. 37.

against the most decent and edifying use of it, among the Churches of Protestant Christians. Now it was at Geneva that the English exiles chiefly sought their asylum during the persecution of the former reign. These therefore returned upon the accession of Elizabeth to the throne, desirous, if possible, of introducing into their own country the most distinguishing institutions of a church which had so kindly sheltered them in the day of trouble. In pursuit of this object, they vehemently objected against the authority of Bishops, the Confirmation of children by their hands, and the use of the Surplice and other vestments of the clergy in their celebration of divine service: they also expressed their disapprobation of a set Form of Prayer for public worship, of the kneeling posture enjoined by our liturgy at the sacrament of the Lord's Supper, of the custom of bowing at the name of Jesus, of the observance of Saints' days, of the sign of the Cross in Baptism, and, in short, of every particular wherein the government and discipline of the Church of England was not exactly conformed to that of Calvin at Geneva, or retained any, the most unimportant, degree of its ancient conformity to the Romish Church. Their demands were neither more nor less, than that in all things the Church of England should be *purified* according to that most perfect pattern, or image which they had set up: On the point of discipline, they went so far as to maintain that, not only open and notorious offenders, but also that persons of doubtful piety ought to be shut out from the communion of the faithful; and hence, as well as in consequence of their pretensions to superior personal purity, they presently obtained the name of Puritans, by which they have ever since been, more or less commonly, distinguished." P. 104.

These passages will suffice to shew that our author has taken a very correct view of the Reformation of the English Church, and of the causes to which dissent from it may be traced. And we have no doubt that his work would have fully answered the purpose for which it was designed, if he had not confined himself too much to the statement of opinions and principles, and so sparingly inserted those interesting narrations, which form the distinctive character of history, and enable it to instruct, while it merely appears to be amusing us.

A Second Charge delivered to the Reverend the Clergy of the Archdeaconry of Lincoln, 1819. By Charles Goddard, A.M. Archdeacon of Lincoln. Published by Desire of the Clergy. 4to. pp. 104. 4s. 6d. Rivingtons. 1820.

A CENTURY has now elapsed since Jeremy Collier recommended the Clergy to devote some portion of their leisure to the study of the law, and said, that in his humble opinion *Coke's Institutes* would be better furniture than *Calvin's Institutions*, and the reading of the statute book much more serviceable than some systems of Dutch divinity. The object of the learned historian was to imbue the minds of his brethren with precise and definite notions of law and government, from which they would naturally proceed to the study of our ecclesiastical constitution, and the knowledge thus acquired, while it would enable them to shun the rocks upon which the Church had formerly split, might at the same time teach them how to defend their own just and legal rights against the various encroachments to which they are exposed. But unfortunately very few men listened to the warning voice. A small proportion of the community, smaller perhaps than that which is employed in any other liberal pursuit, has been engaged in the study and practice of the civil law; and they have contrived so completely to keep their knowledge to themselves, that the plainest points respecting ecclesiastical privilege and duty, have been disputed, not merely among the uneducated and the quarrelsome, but among intelligent, well-informed, respectable divines; by whose ignorance or apathy, the public have been gradually led to suppose that there was in reality no such thing as ecclesiastical jurisdiction, but that every question which occurred in a parish or a diocese, was to be decided in ordinary cases by a plurality of votes, and on ex-

traordinary occasions by a judge and a jury. To this source we may trace up the absurd doctrines and arguments by which the minister of a Church was laid prostrate at the feet of the churchwarden; by which the right of presiding at vestries was so generally disputed, and by which Churches were profaned by secular and even by seditious assemblages. To the same source we attribute all those ignorant revilings which have been poured forth against our bishops on the subjects of licensing and silencing curates; and a question is now in progress in the ecclesiastical courts, respecting the election of lecturers, and their consequent right to the pulpit, in the course of which it will appear, that the inconsistencies and blunders that have been inserted by a Reverend Divine in the public newspapers, are a disgrace, not merely to himself, but to the age in which he lives. For neither in this case, nor in any of the others, to which we have referred, could the public have ever been cajoled by the absurdities which have been substituted for arguments, unless the knowledge of ecclesiastical law had been at a very low ebb. The faction and the folly may be expected always to exist; but the ignorance that has been exhibited is a curable disease, and it is to the clergy that we must look for the cure. They are very reasonably expected to understand their own privileges; and such privileges as they do not claim are very naturally regarded as obsolete. The laity presume upon their indolence and indecision, 'what is innovation to-day becomes precedent to-morrow.' While a temperate but firm assertion of undoubted rights, with an appeal when necessary to the proper authorities in their support, such assertions namely, and such appeals as have recently been resorted to, will soon clear away the prejudices and vulgar errors of the people. Could some

method be devised for diminishing the expense which now attends the prosecution of an ecclesiastical suit, and for shortening the period to which it frequently extends, an opening would be made for all parties who fancy themselves aggrieved, and an increase of business might recompense the officers for a diminished scale of charges and fees.

A better, or at least a more promising and practicable mode of arriving at the same end, would be to let the clergy be encouraged if they are active, and stimulated if they are indolent, by the systematic superintendence of their respective ordinaries. A pamphlet* is now lying before us, in which the incumbent of a parish near Doncaster, among many other serious faults which he exposes and reprehends, expostulates with his flock in the most earnest terms upon the dilapidated state of the Church. But he omits to tell them, that with the assistance of his bishop or archdeacon, he can compel them to grant that as a right which he appears to solicit as a boon. And we are the more surprised at this oversight, because the gentleman who is guilty of it, seems on the whole to be well acquainted with the laws of the Church. If our readers require any proof of the generally prevailing ignorance upon subjects of this nature, we would refer them to the Appendix of the same pamphlet, in which among "matters necessary to be known for the guidance of churchwardens and other officers," we are told that "it would be an improvement in the publication of banns, if parish-clerks and singers would abandon the foolish custom of uttering in a tone of burlesque, or uttering at all, the expression, 'God speed them well' after each publication. This practice usually

* A friendly Remonstrance, &c. on the State of the Church and Parish, by the Rev. L. J. Hobson, Perpetual Curate of Mexbrough, and Master of the Free Grammar School, Doncaster.

destroys the gravity of divine worship, and has no canonical warrant." We are not expressly told that this practice exists in Mr. Hobson's own parish, but if it does, we counsel him to prohibit it without further delay. And might not such practices, and all other irregularities, be easily corrected, if parochial visitations were generally adopted, and both the clergyman and the churchwardens systematically instructed in their duty? We shall take an early opportunity of returning to this subject. It is one with which the name of Archdeacon Goddard is honourably connected, as he is well known to have been indefatigable in the superintendence of the extensive district with which he is entrusted. And the work before us is an additional proof of his skill and assiduity; for it exhibits a masterly sketch of an intricate question, and must have employed a large proportion of that valuable time, which appeared to be entirely devoted to other pursuits.

In the course of his charge the Archdeacon has succinctly unfolded the origin and authority of our ecclesiastical laws, and given very judicious advice respecting the application of them. After a few prefatory remarks, he commences with the following query:

"Is it doubted then whether these Canons of 1603, made and sanctioned in strict conformity to the prospective provisions of an Act* of Henry the Eighth, made that is in a Convocation assembled by the King's writ and afterwards ratified by the royal assent, are binding on the Clergy, binding on them as well in virtue of this statute as on the more general ground of canonical obedience to the King as Head of the Church, and to the Convocation or Church of England by representation? I presume not; the objection, as I understand it, amounts only to this, that these Canons, inasmuch as they have not been confirmed by an Act of the Legislature, are devoid of authority over the Laity.

Next, and admitting the authority of the Canons themselves over the Clergy, it is argued that in the Articles of Enquiry which these Canons direct* shall be provided, points of discipline are introduced for which neither these Canons nor the Rubric furnish any express warrant; lastly, that some of the Canons are on the face of them no longer practicable, and that others in fact, and from whatever cause, are not enforced. These statements are in themselves correct; and therefore, to obviate the conclusions which on a superficial view might appear to follow, some who would fain engage in defence of our discipline, but are unprepared with the proper materials for it, are content to intrench themselves in general assertions, and to require a blind obedience. And if objectors would in effect shut their eyes upon being desired to do so, or, to speak yet more appropriately to the subject in question, if a sound and solid defence were not at hand, something might be said for the prudence at least of this procedure. But the truth is that both parties are under the influence of one common mistake; of a partial and inadequate understanding of what is comprehended in the terms 'Laws Ecclesiastical,' which leads the one from statements confessedly accurate to draw conclusions which the other is not competent to refute, but which are essentially erroneous." P. 14.

By the statute of the 25th Henry VIII. all canons, &c. were continued in force, excepting such as were "contrariant" to the laws of the realm, or the king's prerogative; and though foreign canons as such had no authority, yet was it stated in another act of the same king, that this nation had bound itself by long custom to the observance of canons having a foreign origin. It follows, therefore, that to ascertain what canons are still valid, we must not only enquire into the ecclesiastical customs which prevailed at the time of the Reformation, but also we must become acquainted with the decisions of the courts of common law, with the provisions of statutes, and with the prerogative of the crown. And at the bottom

* 25 Hen. 8, cap. 19, sect. 1."

* Canon II 9."

of all this lies another subject of instruction, namely, the general principles of civil jurisprudence, from which the canon law took its rise, and which continue, in some cases, to govern the proceedings and to supply principles for ultimate reference in our ecclesiastical courts.

The clue which Archdeacon Goddard recommends for our guidance through, what a commentator justly terms, *Legum et decretalium amplum illud et vastum mare*, is this: 'the establishing and carrying along with us the distinction between these several systems of law in their pure and proper state, and the same systems as they became subjected to an undue and paramount influence.' With respect to the civil law, the learned writer shews in the body of his charge, and confirms his position by historical references and disquisitions in his Appendix, that despotic principles were introduced into it long before the empire became Christian, and were confirmed and augmented by the communications between Rome and the East, and by the removal thither of the seat of government. Upon Constantine's conversion, Christianity became subject, not to the superintendence and protection alone, but to the controul of the emperor, who carried into religion the same arbitrary maxims which directed his secular conduct. And the third great epoch in the work of corruption occurred when the Theodosian and Justinian codes were brought to bear upon both the religious and political state of the middle and of modern ages. The course thus taken by the civil law, is circuitous, but remarkable. First the popes appealed to several of its later enactments in support of their assumed jurisdiction over all the bishops of the West; and the feudal system misunderstood and misinterpreted was pressed into the same service. But when these pretensions had so far succeeded as to render the

popes desirous of governing the temporal as well as the spiritual world, the civil law would no longer answer their purpose; for it unequivocally upheld the real and pretended rights of princes; and a distinct body of laws, framed after the model of the other system, and founded in the same abused principles and maxims, made its appearance at the same time as the revived study of the civil law, and went by the name of the Pontifical Law. In this the popes were declared superior to all temporal sovereigns; and the clergy were expressly exempted from temporal authority, so that monarchs tenacious of their prerogative, but not very well able to defend it either by force or by argument, had recourse to the civil law, as their safest resting place; and gave it all possible favour and encouragement. Accordingly, during the comparative infancy both of common and statute law, the civil law obtained a great degree of ascendancy, and our kings under its direction, acted upon principles directly subversive of religious and political freedom. Nor were these principles, either in the secular or ecclesiastical application of them, entirely abandoned till the Revolution; since which the civil law has resumed somewhat of its earlier character, and the prudent civilian recurs to it in general rather for what shall assist him with general principles, than for what shall controul him by the authority of its decisions.

The canon law, founded in the early traces of Christian discipline to be met with in the Acts of the Apostles, the Epistles, the Fathers of the three first centuries, and the decrees of the four first Councils, underwent as material a change by means of the influence of the popes, as the civil law had suffered by means of that influence united with the authority of the emperors, until at length it lost its proper charac-

ter, and made way for the peremptory decisions of synods, and the self-authorised decretals or rescripts of the popes. The Conquest introduced their authority into England, and that authority was extended partly by the weakness of our kings, and partly by the artifices of the See of Rome, until the originally independent English Church was completely subject to the pope, the legantine authority firmly established, the regular orders of the clergy released entirely from temporal jurisdiction, and our own early ecclesiastical customs, and national and provincial canons and constitutions, were exchanged for decretals and bulls. And this was the exchange which the laws that were passed at the time of the Reformation specially annulled: all authority of foreign canon law as such being formally disclaimed, and 'those parts of it only which the nation had by its own consent and sufferance allowed to grow up into usage and common law being admitted to be valid.'

The proper barriers against the usurpations which were thus at last overthrown, should have been the common and statute law of the realm, and the prerogative of the Crown. The first was rendered ineffectual from the following circumstances: the early adoption of parts of the imperial code as the common law of the land; the contemporaneous establishment, or growth of the courts of common law, and of the papal authority in this kingdom; the influence of a clergy, now more and more devoted to Rome, in the courts over which they occasionally presided, and in which, for a time, they were the chief, if not the only advocates; and lastly, the indistinctness of the limits between temporal and spiritual jurisdiction; especially as defined by the civil law, and introduced into our country by the Conqueror. All these causes combined to facilitate the usurpations

of the spiritual over the temporal courts; and a recollection of those usurpations has frequently, though not recently, induced the latter to retaliate, by infringing upon the undoubted province of ecclesiastical law. The jealousy has now happily subsided; and an acquaintance with the true bounds of each jurisdiction, and a determination to adhere to them steadily, will be the best preservative against future errors.

The statute law, did, on the whole, offer a decided resistance to the encroachments of Rome; and although, at times, the legislature was less prudent and guarded than it ought to have been, it still might have secured the independence of the country, had it not been thwarted and rendered nugatory by the interference of the Crown.

The prerogative of the Crown being the very first thing that was attacked, we should have expected it to offer an uncompromising resistance. But so far was this from being the case, that the Sovereign often expressly invited foreign interference; and to serve some temporary purpose, or to strengthen some illegal pretension, had recourse to an ally who could render effectual assistance. The common and statute laws against the popish usurpations were to be executed, if executed at all, by the king: and were rendered 'merely a dead letter, when he neglected to enforce them. Even when he resisted, as our kings often did, it was more from pique than principle, and the ground that was recovered in one reign by a vigorous effort, was lost in the next by the continued vigilance and cunning of the Popes. And even when the sovereign stretched his prerogative to the highest pitch, and relying upon the despotic principles of the civil law, *dispensed* with the customs or enactments of his own country, these arbitrary proceedings were so far from inclining the balance against Rome,

that they were actually adopted in numerous instances to prevent the execution of the very laws which were intended to secure the proper prerogative of the crown. And lastly, it was this dispensing power, claimed in *secular* affairs, before the Reformation, and after the Reformation claimed (as a part of the supremacy) in *spirituals* also, which being maintained in succeeding times, when the maxims of the age would no longer admit of it, that involved the general rights of the crown, the church, and the nation in one common ruin. This was well understood at the æra of the Revolution, and additional securities were then taken both for fixing the proper boundaries to the prerogative, and for securing an unequivocal recognition of it.

If this brief abstract of the Archdeacon's argument is in any degree worthy of the original from which it is compiled, the reader cannot fail to agree with us in thanking the learned writer for his admirable history of our ecclesiastical law. His references and illustrations which we forbear to cite, are numerous and satisfactory, but the practical application of his reasoning is too important to be omitted.

"The clue which has enabled us to appreciate the several authorities that establish our 'Laws Ecclesiastical,' and to distinguish their true and unbiassed state from an unnatural and forced one, will connect these various systems of law with each other when thus cleared of what does not really belong to them. In essentials, they will be found no longer 'contrariant or repugnant.' To the civil and the canon law in our now qualified understanding and application of the terms, the correctives of the common and the statute law may amicably be applied; these will be seen not merely to recognise but to protect and secure the proper ecclesiastical jurisdiction, both directly and by the *very limitations* they affix to it. In a word, our National Church, resting on the 'Laws Ecclesiastical' in this the full and accurate view of the materials which compose them, will be contemplated in her proper station

and character, and we shall distinctly acknowledge that to our princes she attributes that supremacy over all estates and degrees, and to our princes and parliaments united the supreme legislative control, both which the Christian emperors concentrated in their own persons; whilst she claims for herself that power of order in spiritual matters and those actual ministrations which, though bounded in some respects in the case of an established religion by civil authority, are nevertheless of a different and higher origin. The primitive discipline of the Universal Church and of our own early National Church Establishments, which the intervention of papal usurpations is apt to hide from our sight, will thus connect itself with what was done at the Reformation, and subsequently for the restoring of it; with the Canons of 1603 and with the Rubric; on these Canons and this Rubric that discipline altogether will throw considerable light; while such portions of it as have grown up into custom, will bestow authority in cases where the Rubric is silent, and the Canons of 1603 are not binding. Thus (for we now may venture to encounter objections which less extensive or less definite views of this complex subject shall have given rise to), when it is said that the Canons of 1603 do not bind the laity, the proposition is true, but wholly inapplicable to cases of discipline introduced perhaps into those Canons, but resting for their authority on immemorial and valid custom. These cases derive not any additional sanction from the statutes of Henry 8th, where the operation and effects of usage and custom are indeed expressly shewn, but where no confirmation of their previous obligation is given, as in fact none was needed. In such instances, both *laity* and clergy are indiscriminately bound, and would have been so, although the Canons of 1603 had never existed. The ecclesiastical jurisdiction has there the authority of the common law, of which that jurisdiction is itself a part. Accordingly the ecclesiastical jurisdiction will be found to bear directly and without any interruption from the temporal courts upon *lay* impropricators, and upon *laymen* composing the body of parishioners, in regard of their respective obligations to the repairs of the chancel and of the church. On the lay rector is expressly entailed by the reason of the thing, by the very nature and constitution of an appropriation, the duty of the chancel repairs; the change of an ecclesiastical appropriation, for such all appropriations originally were, into a *lay fee*, creates no difference

in the law or in the jurisdiction on the subject, otherwise than that for the obvious reason of its interfering with a civil right, the profits of the lay-fee cannot be sequestered by the ecclesiastical court, as may those of the spiritual rector. In all other respects ecclesiastical censures for non-repairs may be followed up into their consequences as fully in the case of lay as of spiritual rectories. And in regard to the obligation of parishioners to repair the body of the church, the custom on which it is founded, though succeeding to one that allotted the duty otherwise, may be traced back much further than a custom to be legal need be traced, namely, to the Laws of Canute, where it is spoken of as already subsisting." P. 39.

"But what shall be said of that still more ancient and far more important point of Church discipline which attaches to the laity also, and is noticed in the present set of Articles, the discipline in regard to moral offences? 'Primitive,' assuredly it is at all events, and 'godly' it must ever be when administered on right principles and in fit circumstances; whence then is it so generally neglected? Now, not to speak of other causes which are beside the present purpose, it is certain that no friend to truth, or to the liberty of the subject, can lament that legislative interposition which put an end to the oath ex-officio and purgation in criminal suits, as all cases pro salute animæ necessarily are, can lament that those who present, should, if their presentments are to be listened to, be put to legal proof of offences which are supposed on the face of them to have given scandal by their *publicity*. Next, the transfer of the official duty of presentment from the parishioners generally, or from a certain number of them, as was the ancient practice, to the churchwardens, has materially altered the circumstances under which presentments for moral offences now are made; and it is a fact that of the causes of this description which come under the cognisance of the ecclesiastical courts, the greater number are prompted by motives to which no court would knowingly lend itself; and to which the interests of religion and morality do not require that it should. Further, since it appears from the Communion Service, which dates with the earliest part of our Liturgy, that the want of a proper personal Lent penance was even then experienced and deplored, how much must the necessity and with this the difficulties of establishing it be augmented at this distance of time, were it only from the cir-

cumstance of our having been so long without it; from increased irreligion and profaneness, and a proportionate unwillingness to submit to the proper spiritual remedy. Whether any effectual system of Christian discipline could, in the present condition of things, be established for immoralities, which temporal laws either do not directly reach, or reach only in the way that commutation of penance anciently did, that is, without reclaiming the offender, or edifying others, we are not here concerned to enquire; while we would willingly return to that primitive discipline in this respect, which the papal abuses of it interrupted, and which has never been properly restored, the very nature of the obstacles will suggest what it is the clergy, who, by the 113th canon, not less than the churchwardens, are engaged in such cases to present, may still hope to effect by their presentments. Wherever then there is legal proof, wherever the crime is considerable and recent, wherever the scandal is general throughout the parish, it may be presumed that the parishioners will be ready to support the churchwardens, and the presentment should be made; for then, in the sense, though not in the letter, the ancient practice of the parishioners themselves presenting will be revived; but the putting down in presentment papers, as the churchwardens are now in the habit of doing, the supposed offences of their neighbours, of which, if real, neither they nor the parishioners have due proof, and which they are not prepared to prosecute in the ecclesiastical court, is worse than useless. The word of God however 'searches deeper,' says Bishop Taylor, 'than the laws of men; and many things will be hard to be proved by the measures of courts, which are easy enough to be observed by the watchful and diligent eye and ear of the guide of souls;' and it is certain, reverend brethren, that in lesser instances, our habitual persevering discharge of the pastoral duties, our example still more, will often supersede the occasion for what would be attended with so much difficulty, and afford so little probability of reform or edification as ecclesiastical censures for ordinary immoralities.

"Under the head of the laity, further I hardly need insist on what I presume to be sufficiently obvious, that over the churchwardens, though laymen, the ecclesiastical jurisdiction is admitted to extend in a peculiar and specific sense; inasmuch as no jurisdiction could exist without a direct authority over its own officers, P. 45.

"Obedience to the discipline of the Church then is neither a vague indefinite feeling, of uncertain application, which may be, and is relaxed, as fancy or prevailing opinions may incline the individual who is bound to it, nor is it a servile, unintelligent principle, which, where the sense and spirit of the rule have passed into other channels, insists on the indiscriminate performance of the latter. The Church of England claims only a sort and a degree of obedience, which a liberally educated clergy may well bestow; imposes no undue restraint upon the liberty, wherewith as Christians, and as ministers of his Gospel, Christ himself hath made us free. Reason and authority may be adduced for what we continue and for what we disuse; for what is not contained in the Canons of 1603, or in the Rubric, for what is claimed of the laity; and it is by the 'Laws Ecclesiastical,' in this their full and definite sense, namely, as grounded indeed in the civil and the canon laws, but as comprising only such parts of them as may be exercised here consistently with the common and the statute law, that the articles now delivered to you have been modified. Not that these articles general and parochial contain enquiries upon *all* the points of our discipline, but only on those which are of primary importance, or are in most danger of being overlooked. There are points in fact, respecting ourselves, to which enquiries of this kind can never reach; and the questions put respecting the clergy I consider myself as proposing to themselves in the way of remembrancers, (as who amongst us has not need to be reminded?) rather than to the churchwardens in the way of enquiry; although the canon, and usage interpretative of the canon, suppose that the enquiry is directed generally.

"And now, in conclusion of this brief review of so extensive a subject as discipline, I may ask surely whether, bounded as it manifestly is in its exercise among ourselves, and in the present day, what yet remains of it can excite reasonable distrust even in the laity; whether to argue against the discipline of the Church of England in the degree in which it now subsists, be not to argue against its very existence. And in regard to *our own* views of it, Reverend Brethren, how shall we be prepared to counteract the attempts perpetually aimed against the doctrines of the Church through the medium of its discipline, if even to *ourselves* that discipline be distasteful; or what will be our condi-

tion, if while the sects by which we are surrounded distinguish themselves by a settled and exact internal government, such as is more or less essential to the welfare of every religious body, we, from whatever cause, disclaim, or in practice disregard it? Cautious, no doubt, the governors of our Church will be, not to insist on it intemperately as to the manner, or incorrectly, and therefore in the end indefensibly as to the substance. The times are confessedly not suited, I know not that any times are so, for the exercise of discipline in the invidious, yet not absolutely unauthorized sense in which some would still appear to understand it; but neither is it a time for making the experiment with *how small* a portion of it the fair frame of our Ecclesiastical Polity may consist. As little are we at liberty to neglect the requiring and enforcing, if need be, on those who in justice and equity are bound to it, the repair of these material fabrics. Their decay may prove not the emblem alone, but the *occasion* of a diminished attachment to the Established Religion." P. 51.

The remainder of the Charge is chiefly devoted to a brief exposition of the law upon several points that have been recently under discussion; viz. the publication and republication of banns, the right of presiding in vestry, and the claim to pulpit cloth; and, in conclusion, the Archdeacon directs the especial notice of his clergy to the present state and exertions of the Society for the Propagation of the Gospel, to the Clergy Orphan Society, and to the Society for the Enlargement of Churches and Chapels; and lastly, to the establishment of Clerical Lending Libraries, in each of the seven Visitation Calls of his Archdeaconry. Our limits will not permit us to enter into detail upon any of these questions; but such of our readers as refer to the Charge itself will find them discussed by the Archdeacon with his usual ability.

We are not informed whether the Archdeacon has completed and issued the Book of Articles for Parochial Visitation to which he alludes in this Charge, and which he had promised in his general Articles,

which have already appeared in our work. But we trust that when they are printed he will not confine their circulation to the parishes within his own jurisdiction. His two Charges explain the principles, and establish the authority of the ecclesiastical law; the Book of Articles, already distributed, contains a part of its application; and we have no doubt that the remainder will be perspicuously unfolded in the more extensive

work which has been promised.— Nothing can be more useful than parochial visitations; and when the business of them is facilitated by a set of systematic queries, and the Clergy and parochial officers are, by the same means, made acquainted with their respective duties, we may hope to see such visitations more frequent than they have hitherto been.

MR. BROUGHAM'S BILL.

WE have received the following letter from the Author of "Plain Thoughts upon Mr. Brougham's Bill." The writer does us no more than justice when he acquits us of any intentional misrepresentation of his meaning. That we may not be guilty of a second unintentional error, he shall very readily be permitted to speak for himself; but we must beg leave to say in our own vindication, that, though he must unquestionably be the best judge of his own meaning, and the best interpreter of his own expressions, we apprehend that many of his readers have fallen into the same error as ourselves.

To the Editor of the Remembrancer.

Sir,

THOUGH an author has no right to claim the privilege of replying in your pages to any criticism which you may hazard on his works, yet, as a correspondent, I trust, you will allow "A Plain Englishman" to state his own sentiments, and to rectify some unintentional misrepresentations which you have given of his opinions.

In your last Number, I am described as advocating a Parliamentary Grant to both the leading So-

cieties of National Education; whereas it was the professed object of my pamphlet to deprecate all Parliamentary interference either with Churchmen or Dissenters, in their respective modes of instructing the lower orders. It appeared to me, to be a subject on which legislative enactments were more likely to do harm than good; and accordingly, I endeavoured to shew that the grand leading maxims of commercial and political science, were strictly applicable to the conclusions which I had formed.

But deeming it probable that the principle of non-interference would, notwithstanding, be sacrificed to an intermeddling and officious policy—I ventured to suggest, that, *if this should be the case*, it would be better to make a pecuniary grant to both these Societies, than to endeavour to amalgamate them, as Mr. Brougham has proposed, by bringing together the most opposite and discordant materials. Now, surely, Sir, this is a very different thing from advocating a grant, either to the National or to the British and Foreign School Society. It is quite in the teeth of my fundamental principle, that any grant should be made to either Society; *but if Parliament will interfere*, then, it ap-

pears to me, on every account, *expedient* that the grant should be made to *both*, because it would raise a very great odium against us, to compel Dissenters to pay for those Schools, to which they could not conscientiously send their children.

It is my earnest hope, however, that no grant will be made, either to Churchmen or Dissenters; convinced, as I am, that Public Education should depend on public opinion, and be upheld and supported by voluntary contributions. It is strange, indeed, that Mr. Brougham, who thinks he has discovered so many abuses amongst our ancient endowments, should now be desirous of filling the country with hosts of new ones. But you must not call me an enemy to "Parochial Schools."

I am their enemy only when they are made dependent on the Parish Rates. Let every Parish, which can support a school, if you please, have its separate school-room; (though it appears to me, that, in many instances, this is needlessly multiplying expenses)—but let the welfare of the school be made dependant on its merits; and let the interest of the school be kept up by the voluntary aid of the parishioners. This is the only method of perpetuating a system of real and practical Education amongst the poor—of such Education, at least, as is calculated to support our civil and ecclesiastical government, as it appears to

A PLAIN ENGLISHMAN.

Bath, March 2, 1821.

MONTHLY REGISTER.

NATIONAL SOCIETY.

SCHOOLS AT BOMBAY.

AT the annual meeting on the 14th Feb. last, the Hon. M. Elphinstone, Governor of Bombay, attended the public examination, as President of the Institution, and, together with the Hon. Lady Colville, Lady Patroness, distributed medals and rewards of merit to the boys and girls. The meeting, which was very numerous and respectable, expressed themselves highly gratified with the appearance and proficiency of the children, and recorded their testi-

mony of obligation to Mr. and Mrs. Cooper, who continue to give the Society very great satisfaction in every respect. To their experience and industry the school is much indebted; Mrs. Cooper, in addition to her regular duties as matron to the boy's school, has lent most valuable assistance in modelling the girls' school; and of the exertions and success of Mr. Cooper it will be a high testimony to say, that at the public examination forty boys or more recited, to the evident gratification of the meeting, the whole of the "Chief Truths."

At this meeting it was determined, in consequence of the proficiency exhibited by the boys, to form at the School a library of useful and

entertaining books, for their general instruction and amusement. A subscription exceeding one hundred pounds was immediately made, and the money has since been remitted to Messrs. Rivingtons, with an order for the books.

The District Committee presented the library with a set of the books and tracts of the Society for Promoting Christian Knowledge.

A District School at Broach, in Guzerat, under the superintendence of the Rev J. Carr, Chaplain of Surat, has been added to the list; and it is hoped that before the end of the year another District School will be formed at Poonah, the capital of the late Peishaw's territories, under the superintendence of the Rev. T. Robinson, the Chaplain of Poonah. The District Schools under this Society are schools formed at out stations under the chaplains for the Education of Christian Children: they are all on the National System; they are open also to natives who may wish to learn English, many of whom attend them, and make no objection to continuing in classes with the other boys, or to reading the National School tracts, excepting of course such as more immediately expound the doctrines of the Christian religion.

But the most important proceedings for the present year, regard the further extension of native schools. This work was commenced in August, 1818; and a few schools for the natives of the island, were then instituted, which have answered on the whole as well as could be expected: in these, however, English only has hitherto been taught, and it is evident that to accomplish any good and extensive effect, the natives must be taught in their own languages. The great difficulty, and that which has hitherto deterred us from doing this, is the want of school books in those languages; for it is astonishing how little the natives possess of literary works of

any kind. The Society for Promoting Christian Knowledge have lately voted the District Committee here one hundred pounds towards publishing some of their books and tracts in the native languages; and the Committee felt encouragement to consider the question of taking up native schools themselves; but on mature consideration, they thought that there were many obstacles to this object being successfully pursued by them; and the Education Society being already engaged in it, they communicated their recommendation to that Society to take up the education of natives on a more extensive scale, and to make it a separate branch of the Institution. The Managing Committee most readily complied with this recommendation, and proposed some resolutions for the purpose, which were submitted to a general meeting on the 10th of August; and with some alterations were adopted. The Governor himself, Mr. Elphinstone, presided at this meeting, and by his presence, his intimate knowledge of the natives, and his earnest interest for the promotion of the object, gave weight to the proceedings, and will materially contribute to their success. The Presidency of Bombay labours under very great disadvantages. Until the last few years it has been an English city only, surrounded by a continent in the possession of native powers. It is natural, therefore, that these natives being only very lately subject to the British, and having had comparatively but little intercourse with Europeans, should feel at first suspicious: great caution is consequently necessary in all places, especially in those taken from the late Peishaw's and Mahratta government. Again the hitherto small number of civil servants under this Presidency has rendered a college less necessary; their greatly increased numbers now seem to require such an esta-

blishment: a college will naturally invite here natives of letters, who will become themselves acquainted with our superior knowledge, and materially assist in translating and publishing such English works as we may be anxious of making known to them. At present, therefore, we must rely principally on the kindness and zeal of a few Europeans for our chief support in improving native education.

OBITUARY.

WE omitted to register in our obituary of the month of May last (the period when the distressing intelligence reached this country) the death of Dr. Mousely, first Archdeacon of Madras. His loss was a most severe one to the district placed under his spiritual superintendence, and was so felt and acknowledged throughout that presidency. Having obtained a copy of the inscription prepared for a monument to his memory, now executing by Flaxman, to go out to India, we gladly avail ourselves of the means thus afforded us of repairing our deficiency towards the deceased, and of making, moreover, so advantageous a reparation to our classical readers.—

Hoc Marmore
 Viri venerandi Johannis Mousley
 S. T. P.
 Collegii Balliolensis olim Socii
 Primi Archidiaconi Madrasensis
 Memoriam servandam voluit
 Suamque Pietatem tradendam
 Posteris
 Cœtus Christianorum Madrasensium.
 Is fuit oris vultusque habitus
 Ea sermonis et gestus verecundia
 Quæ Divini quiddam et verè
 Christianum
 Præ se ferebat.
 Eruditio varia
 In Literis Sacris sane magna
 In Orientalibus summa.
 Ad Vitam umbratilem Naturæ
 comparatus
 Ad negotia tamen nec segnis nec
 inhabilis.
 Judicium sanum exquisitum
 perspicax
 Mens constans rectique tenax.
 Ecclesiæ Anglicanæ si quis alius
 Fidus alumnus.
 Cujus Jura et Auctoritatem
 Ea sustinuit comitate et prudentia
 Ut apud invidos invidiam non
 conflaret
 Faventes acriore studio devinxerit.
 Lethali ingravescente morbo
 Summis doloribus affectus
 Nihil se pati professus est
 Nisi quod juvante Deo
 Saluti conduceret Æternæ.
 Animam Christo reddidit
 Die XXXI Augusti
 Anno Redemptoris MDCCCXIX
 Ætatis XLVIII.

MISCELLANEOUS INTELLIGENCE.

ECCLESIASTICAL PREFERMENTS.

The rev. Samuel Butler, D.D. headmaster of Shrewsbury school, to the archdeaconry of Derby. The rev. Dr. Laurence Gardner, to the living of St. Phillip's,

REMEMBRANCE, No. 28.

Birmingham, and the rev. J. T. Law, son of the bishop of Chester, to the mastership of St. John's Hospital, Lichfield, all vacant by the death of the rev. Dr. Outram; patron, the bishop of Lichfield and Coventry.

K k

The rev. Carew Thomas Elers, to the rectory of Rishangles, Suffolk, vacated by the death of his uncle, the rev. Peter Elers.

The rev. Mr. Sissons, appointed headmaster; and the rev. Rich. Thomas, to be under-master of the free grammar school, at Lincoln.

The rev. W. Jennings, of East Garston Vicarage, Berks, to the living of Baydon, Wilts; patron, Sir Francis Burdett, bart.

The rev. Matthew Barnett, of Market Rasen, to the vicarage of North Willingham, Lincolnshire; patron, A. Boucherett, Esq. Willingham house.

The rev. C. Musgrave, A.M. fellow of Trinity college, Cambridge, to the vicarage of Whitkirk, Yorkshire.

The Archbishop of Canterbury has appointed the rev. J. Whittaker, M.A. fellow of St. John's college, Cambridge, one of his grace's domestic chaplains.

Rev. T. H. Lowe, M.A. vicar of Grimley, to the second portion of the rectory of Holgate, Salop; patron, the bishop of Worcester.

The rev. James Giffard presented to the vicarage of Cabourn, Lincolnshire; patron, Lord Yarborough.

UNIVERSITY INTELLIGENCE.

OXFORD, Feb. 24.—On Saturday last, the Hon. Philip Henry Abbot, second son of Lord Colchester, and student of Christ church, was elected scholar on the Vincian foundation, vacated by the death of Mr. Larkins, of University college.

Tuesday last, the following degrees were conferred:

MASTER OF ARTS.—Rev. John Delafield, Oriel college.

BACHELOR OF ARTS.—George Heneage Walker Heneage, student of Christ church.

March 3.—Monday last, the Rev. Chas. Hyde Wollaston, M.A. of King's college, and the rev. Wm. Pearce, of Corpus Christi college, Cambridge, were admitted *ad eundem*.

The rev. Daniel Davies, B.D. fellow of Jesus college, was admitted doctor in divinity; and Capel Cure, esq. of Christ church, was admitted bachelor of arts, grand compounder.

On Thursday last, Francis Stonebrow Newbold, esq. B.A. of Brasenose college, was elected a fellow of that society.

March 10.—On Saturday last the following degrees were conferred:

MASTERS OF ARTS.—The Rev. Charles Goddard, archdeacon and prebendary of the cathedral church of Lincoln, and one

of his Majesty's chaplains in ordinary, Christ church, by decree of convocation:—Francis Baring, Christ church.

BACHELORS OF ARTS.—Thomas Kemnis, St. Alban-hall; John Wm. Lockwood, Mayo Short, students of Christ church; John Hunter Hornby, student of Christ church; Robert Burr Bourne, B.A. and Wm. Cotton Risley, B.A. fellow of New college, were admitted collectors of the determining bachelors.

On Thursday last, at two o'clock, in full convocation were unanimously voted and sealed, two humble petitions to be presented to the right honourable the house of commons of the united kingdom of Great Britain and Ireland, praying that the laws by which persons professing the Roman Catholic religion are precluded from sitting in parliament, and holding certain civil and military offices, may not be repealed.

March 17.—On Saturday last, in full convocation, an unanimous vote was passed, for inserting the name of his late Majesty, King George the Third, of blessed memory, in the list of benefactors of this university.

On Thursday last, the rev. Chas. Lloyd, B.D. student of Christ church, preacher at Lincoln's Inn, and one of the domestic chaplains to his Grace the Archbishop of Canterbury, was admitted doctor in divinity.

On Wednesday, Mr. C.W.W. Eytton, of Jesus college, was elected scholar of that society.

At a meeting of the inhabitants of Piddington, in this county, the rev. Mr. Cleobury, of Pembroke college, in this university, was elected perpetual curate of that place.

March 24.—Thursday last, Mr. James Holcombe, of Jesus college, was elected fellow of that society.

Tuesday last the following degrees were conferred:

MASTERS OF ARTS.—Rev. John Wallis, Exeter college; rev. James Carne, Oriel college.

BACHELOR OF ARTS.—William Clarke, Magdalen hall.

CAMBRIDGE, Feb. 22.—Wm. Brougham, esq. B.A. of Jesus college, has been elected fellow of that society.

March 2.—The following gentlemen were on Wednesday, admitted to the undermentioned degrees:

DOCTOR IN PHYSIC.—J. Elliotson, of Jesus college.

BACHELORS IN DIVINITY.—Rev. W. Kell, of St. John's college.

BACHELORS IN CIVIL LAW.—W.C. Cur-

ties, of Trinity hall, and W. Arceedeekue, of St. John's college.

MASTERS OF ARTS.—The rev. C. Wolston, of St. John's college, and the rev. J. Roby, of Emanuel college.

The rev. J. Lodge, M.A. fellow of Magdalen college, was on Wednesday last, elected a foundation fellow of that society.

At an ordination, holden by the Lord Bishop of Bristol, in the chapel of Christ's college, on Sunday last, the following gentlemen were ordained Deacons:—Charles George Ruddock Festing, Edward Cowell Brice, B.A. Edward Curtis Kemp, M.A. of St. John's college, Cambridge; Joseph Haythorne, B.A. St. Mary hall, Oxford; Wm. Samuel Parr Wilder, B.A. Cairns college, Cambridge; Joseph Markham Parry, B.A. with letters demissory from the Bishop of Hereford.

March 9.—Three new Craven scholarships, of 50*l.* a year having been lately instituted, pursuant to a decree of the High Court of Chancery, from the estates bequeathed by Lord Craven, for the reward of classical learning in the university, subject to the same regulations as the two former Craven scholarships; these prizes have been contested in an examination by twenty-five candidates: they were adjudged on Tuesday to George Long, Thomas Babington Macaulay, and Henry Malden, all students of Trinity college; whose names are mentioned in their alphabetical order, it being the opinion of the examiners that their merits were equal. It was declared, at the same time, that the merits of Mr. Wm. Henry Marriott, of Trinity college, were very nearly equal to those of the successful candidates.

John Husband, esq. B.A. of Magdalen college, was elected last week a fellow of that society.

Mr. Robert Samuel Battiscombe and Mr. Henry Nelson Coleridge, of King's college, were on Wednesday last admitted fellows of that Society.

On the same day, the following gentlemen were admitted Bachelors of Arts: Salisbury Dunn and John Willis, of St. John's college; Nathaniel Thomas Royse, of Corpus Christi college; John Cresswell, of Catherine hall; and Thomas Stanley, of Magdalen college.

Lord Vernon has appointed the rev. C. Musgrove, fellow of Trinity college, Cambridge, one of his lordship's domestic chaplains.

March 16.—At a congregation of this university, on Monday last, petitions were voted to both houses of parliament against the Roman Catholic bill.

At a congregation on Monday last, the following gentlemen were admitted:

BACHELORS OF ARTS.—John Henry M. Luxmoore, of St. John's college; John Smith, of St. John's college; and John Cresswell, of Catharine hall.

On Wednesday last the following gentlemen were admitted to degrees:

MASTERS OF ARTS.—The hon. Leland Noel, of Trinity college; John Hamilton, esq. of St. John's college; and Charles Manners Rich Norman, esq. of St. John's college.

BACHELOR OF ARTS.—Henry Trael, of Trinity college.

BEDFORDSHIRE.—Married, at Henlow, the rev. W. S. Chalk, of Barton, in this county, to Eliza, youngest daughter of the rev. Thomas Gregory, vicar of Henlow.

CUMBERLAND.—Died, at his father's residence, at Ulverton, the rev. Christopher Thexton, curate of Walton on the Hill, near Liverpool, aged 27.

DEVONSHIRE.—Died, at Exeter, the rev. Charles B. Daniel, M.A. fellow of King's college, Cambridge.

KENT.—Died, at Bromley, in the 64th year of his age, the rev. William Girdlestone, rector of Kelling cum Salthouse.

LINCOLNSHIRE.—Died, at Tetford, near Horncastle, in the 65th year of his age, the rev. John Dymoke, rector of Brinkhill, Lincolnshire, second son of the late Hon. John Dymoke, of that place.

NORFOLK.—Died, at Shelton parsonage, in this county, the rev. Charles Sawyer Parris.

Died, in the 64th year of his age, the rev. R. Eaton Browne, of Elsing Hall, in this county.

OXFORDSHIRE.—Died, the rev. J. C. Townsend, rector of Alkerton, in this county.

SOMERSETSHIRE.—The rev. Mr. J. M. Rogers, of Berkley, has given 200*l.* towards the fund for building the new church at Frome; 800*l.* towards the endowment of it; and 150*l.* more to enable the committee to obtain a farther grant from the governors of Queen Anne's Bounty.

Died, at Weacombe House, the rev. L. H. Luxton, B.A. prebendary of Wells, minister of Taunton St. James, and of Ash Priors in this county, and vicar of Holcombe Burnell, Devon, and for many years an active magistrate in this county.

SURREY.—Married, at Beddington, the rev. G. R. Mountain, vicar of North Kelsey, Norfolk, and third son of the lord bishop of Quebec, to Catharine, youngest

daughter of the late T. Henchliiff, esq. of Mitcham.

WARWICKSHIRE.—The interment of the remains of the late Dr. Outram, at Birmingham, was attended by the clergy and magistrates of the town, by a numerous body of the most respectable of the inhabitants, and by the ministers and principal members of almost every description of religious communion in the place.

Information having lately reached the magistrates of a design to break into and rob the parish church of Shenstone, near Lichfield, during the night, two active officers concealed themselves there, when about twelve o'clock the depredators having opened the doors, proceeded to remove the books from the pulpit and reading desk, but whilst returning with their booty two of them were seized by the officers, and the third escaped.

YORKSHIRE.—Died, at his house, in Halifax, the rev. sir Thomas Horton, bart. rector of Bailsorth, near Pontefract, and formerly of Houndell Hall, in this county, and of Chadderton, Lancashire.

IN, AND NEAR LONDON.

Died, in the poor house, of St. Giles's in the Fields, the rev. Mr. Platell, formerly of Trinity college, Cambridge, bachelor of civil law, and late curate of Lyes, in Hampshire. Being without any engagement during the last three years, he sunk into the most abject distress. His death was ultimately occasioned by a

wound in the foot which had been too long neglected.

WALES.

Died, at Llandaff, in his 80th year, the rev. W. Davies, vicar of Llanarth, Monmouthshire, and upwards of forty years one of the vicars choral of Llandaff cathedral.

Died, at Beaumaris, the rev. Hugh Davies, B.A. F.L.S. in the 82d year of his age, author of *Welsh Botany*, &c.

At Barmouth, aged 32, the rev. T. Edwards, curate of Llanaber, Merionethshire, and Llangaffo, Anglesey.

Died, the rev. John Grubb, of Presteigne, Radnorshire.

Church Union Society, in the diocese of St. David's, 1821.—The following premiums are proposed for the society's prize subjects of this year.

1. A premium of 50l. (by benefaction) for the best essay on the Scripture doctrines of Adultery and Divorce; and on the criminal character and punishment of adultery by the ancient laws of England and other countries.

2. A premium of 25l. for the best essay on the Influence of a Moral Life on our Judgment in Matters of Faith. "If any man will do his will, he shall know of the doctrine whether it be of God." John vii. 17."

The essays are to be sent directed to the rev. William Morgan, vicarage, Abergwilly, near Carmarthen, on or before the last day of July next, with the names of the writers, in a sealed paper, inscribed with the motto of the essay.

MONTHLY LIST OF PUBLICATIONS.

The Female Character. A Sermon, preached in the Parish Church of St. James, Westminster, on the 18th of February, 1821, being Septuagesima Sunday, in behalf of the Burlington Female Charity School. By Richard Mant, D.D. Bishop of Killaloe and Kilfenora. 8vo. 1s. 6d.

A Sermon, preached at the Consecration of the Right Rev. Thomas, Lord Bishop of Limerick, in the Chapel of Trinity College, Dublin, on Sunday, October 8, 1820. By Charles R. Elrington,

D.D. M.R. I.A. Fellow of Trinity College, Dublin. 8vo. 2s.

A Vindication of the Questions proposed by the Bishop of Peterborough to Candidates for Holy Orders, within his Diocese, from the Objections contained in various Pamphlets, more particularly in one intitled "Episcopal Innovation; or, the Test of Modern Orthodoxy," &c. With an Appendix, containing his Lordship's Questions. By the Rev. William Jephson, A.M. 8vo. 2s.

An Inquiry into the Doctrines of Necessity and Predestination. By Edward Copleston, D.D., Provost of Oriel College, Oxford, and Prebendary of Rochester. 8vo. 7s. 6d.

The Life of William Sancroft, Archbishop of Canterbury, compiled principally from Original and scarce Documents. With an Appendix, containing *En Prædestinatus*, Modern Policies, and three Sermons. Also a Life of the learned

Henry Wharton, and two Letters of Dr. Sanderson. By George D'Oyly, D.D. F.R.S. Domestic Chaplain to his Grace the Archbishop of Canterbury, Rector of Lambeth, and of Sundridge in Kent. 2 vols. 8vo. 1l. 4s.

The Signs and the Duties of the Times. A Letter from a Country Clergyman to his Parishioners. 8vo. 2s.

Letters of Philopatris on Mr. Plunkett's Bill. 8vo. 1s.

LITERARY INTELLIGENCE.

WORKS IN THE PRESS.

Speedily will be published, Lectures on the Events of the Week of the Passion of our Blessed Lord and Saviour. By the Right Rev. Daniel Sandford, D.D. one of the Bishops of the Scotch Episcopal Church.

A General View of the Doctrine of Regeneration. By the Very Rev. the Dean of Chichester.

A new Edition of the first Volume of Sermons. By the Rev. Archdeacon Daubeney, with Notes.

A Third Volume of Sermons. By the Rev. Dr. William Barrow, Prebendary of Southwell.

The Rev. T. F. Dibdin will publish, next Month, in Three Volumes, Royal Octavo,

a Bibliographical, Antiquarian, and Picturesque Tour in France and Germany.

Sermons. By the Rev. Thomas Boys, A.M. of Trinity College, Cambridge.

Correlative Claims and Duties: or, an Essay on the Necessity of a Church Establishment in a Christian Country. By the Rev. S. C. Wilks.

PREPARING FOR PUBLICATION.

The Rev. Richard Grier, A.M. Author of the Answer to Ward's Errata of the Protestant Bible, has in a forward State a Reply to the Rev. Dr. Milner's End of Religious Controversy.

A Series of Views of the Ancient Castles of England, engraved by Woolnoth, from Drawings by Arnold, Blore, Fielding, and other Artists; the accompanying Letter-press by E. W. Brayley, Jun.

POLITICAL RETROSPECT.

THE Parliamentary proceedings of the past month are calculated to excite general and serious anxiety. In the House of Commons almost every national question of importance has been discussed; and more than one decision has been very different from what was expected. The Bill for disfranchising the

Borough of Grampound, and transferring the right of election to Leeds, has been sent to the House of Lords in an amended shape, and seems calculated not only to obtain their approbation, but to satisfy all real and reasonable reformers, and to prove that the Constitution already possesses a safe and sufficient

remedy for local disorders, and does not stand in any need of radical change. The army, as compared with that of last year, is diminished by about ten thousand men; and vigorous efforts were made by a large party in the House of Commons to procure a still further reduction. The proposal was for the present rejected, chiefly on account of the large amount of the forces required to garrison British colonies in different parts of the world. But it is imagined that the efforts of the minority will be so far successful, as to occasion a diminished estimate for the succeeding year; and it is probable that by a more economical system of governing the colonies, they may be enabled to contribute to their own defence in a much larger proportion than they do at present.

The internal state and prospects of the country have also been repeatedly discussed: the petitions complaining of agricultural distress have been referred to a committee; and it has been determined to bring in a bill for repealing the additional duties upon malt. The two measures do not strike us as remarkable for their consistency.—The committee, after mature deliberation, may very possibly resolve that there are other taxes of which the repeal would afford a greater relief to agriculture; and at all events, while the whole subject is under investigation, we cannot comprehend the propriety of dealing with one portion of it separately. The farmers imagine that the price of barley will rise when the additional tax upon malt is repealed; and they are likewise themselves great consumers of that article. But it will require some ingenuity to shew, that this particular tax is more burthensome to agriculture, than many others that might be mentioned; and it will be still more difficult to prove, that while the income and expenditure of the state

are so nearly balanced, taxes to the amount of two millions can be safely repealed. To remove a general burden from the whole mass of our population, with the view of placing it exclusively on the shoulders of the fund-holder, appears to be the favourite system of a few leading country gentlemen; but it is justly reprobated by the majority on both sides of the house, and we see no room to apprehend that it will be carried into effect.

Another subject of great interest is the plan submitted by Mr. Hume for a more æconomical collection of the public revenue; and this question is also entrusted to the care of a committee. It is not probable that the reduction under this head can be very considerable, but it is admitted by ministers themselves that some reduction is practicable, and the nation may reasonably expect that it should be effected without delay.

While we differ most decidedly from those who represent the whole body of public officers as overpaid, we are still ready to believe that many salaries may be curtailed; and that continual improvements and simplifications may be made in a business so extensive as the collection of fifty millions of money. It is said that government are served at a cheaper rate than that at which private individuals can manage their property. But this results as a matter of course from the largeness of their dealings, and does not afford the shadow of an argument against the propriety and policy of further reduction.

But the great measure not of this month merely, but of the session, and perhaps of the age, is Catholic Emancipation. The general question is too extensive to be entered upon here, and it has been too often discussed and is too well understood for us to feel any regret upon that score. But we shall venture to hazard a few remarks upon the pe-

culiarities of the present plan. In the first place then we feel convinced that a large portion of our countrymen have been taken by surprise. The question had been agitated so often without making any material progress that it was supposed that a certain round of eloquent speeches would be all that the present introduction of it would produce; and to this cause may certainly be attributed much of the apparent apathy of the country. In the second place, after it had been decided by a very small majority to bring in the bills, neither the House of Commons nor the country have been allowed sufficient time for considering them. And though the sentiments of the English Catholics may be taken on the whole as favourable, it seems more and more probable, that when the subject has been fully considered in Ireland, the Popish Bishops and clergy, if not the laity also, will disapprove of the restrictions which it is intended to impose upon them. A contrary opinion was warmly maintained by Mr. Plunkett; and his character stands so high that no one can question his sincerity. But the haste with which the bill has been pressed on seems to argue that there are some misgivings in his mind, and if it shall turn out at last, that he has been altogether deceived, and that Mr. Hutchinson, the member for Cork, has been duly authorized to declare that the great body of the Irish Catholic clergy are hostile to the measure, will it not follow that the sentiments of these persons are imperfectly understood by their ablest and most successful advocates; and that the English public has no good evidence before it respecting the real principles and objects of the Irish priests? If Mr. Plunkett and his coadjutors are mistaken on so plain a question, a question into which it was their duty to inquire, and on which there was no motive for concealment, will they venture to claim an infallible

judgment respecting the secret wishes and aims which it is natural to withdraw from their observation?

Lastly, is this important measure, which may now be considered as carried in the House of Commons, to pass through the House of Lords, and receive the royal assent? It is asserted very confidently that such will be and ought to be the case, because the inclinations of the nation have been declared by the decision of the House of Commons. Now supposing that the inclinations of the nation, deliberately formed, and decidedly expressed, will sooner or later be indulged, we are not prepared to admit that such a case at present exists. In a very full house the second reading of the bill was supported by 254 members, and opposed by 243. The supporters consisted of men of the most opposite political sentiments, who agree upon no subject but that of Catholic Emancipation. At their head are the leaders both of the ministry and of the opposition; and they are assisted by every member who has any established reputation as an orator, with the single exception of Mr. Peel. Under these circumstances, out of no less than 497 members, there is a bare majority of eleven. Instead of proving that the country calls for Catholic Emancipation, we should say that these facts prove directly the reverse. The opposition, with a very few exceptions, have been pledged for years to the support of the bill—the ministry as a body are understood to be neutral, but their leaders in the House of Commons are its zealous advocates; what is called the popular voice is upon the same side, and yet there is the greatest difficulty in obtaining a much smaller majority than that upon which any important alteration was ever made before. If the numbers were so nearly balanced upon a tax or a treaty, we should be told from all quarters that the measure must be abandoned as the sense of

the House of Commons was not sufficiently favourable to it. And a law which is to make greater alterations than have been introduced since the Revolution, and which in the opinion of many men, will lay the Church at the very feet of its adversaries, ought not to be sanctioned in the House of Lords as a matter of course, because under many favourable circumstances, it has obtained a trifling majority. For our own parts, we do not believe that such arguments will have any weight in the august assembly to which it is understood they will be addressed, and we have very little doubt that the lords will still interfere to prevent the intended change in the constitution of their country.

Foreign affairs continue nearly in the same relative state in which they appeared a month ago. Any success which may have attended the Austrian arms, is more than counterbalanced by the revolution in Piedmont, which has all the symptoms of a contagious affection, and will probably extend throughout the whole of Italy. In this country all parties are united in condemning the Allies; and the only difference of opinion that exists, is on the probability of their success. To those who are unac-

quainted with the disposition of the Neapolitan leaders, it must be difficult in the extreme to form a correct judgment upon the subject. And the persons who profess to know and value the Carbonari, are precisely of that class which is least esteemed at home, and whose intimacy and approbation can neither give credit nor strength to the Neapolitan cause. We trust, however, that the recent declarations of Ministers will be received and understood at Naples; and will convince its inhabitants that the part of this nation, on which they may rely with most confidence, is not the discontented and factious minority, but the loyal, and contented, and impartial public. The justice of this feeling will be proved by the result of Lord Ellenborough's motion for an address to the King, requesting his Majesty to offer his mediation between Austria and Naples. The proposal was rejected; because it was manifestly inconsistent with the determination to interfere neither on one side nor the other; but the rejection was accompanied with such admissions and statements as cannot fail to acquit England of any participation in the crusade against Italian freedom.

NOTICE TO CORRESPONDENTS.

ΟΑΡΟΕ, W****r, ΓΝ, G. P. R. Clericus, and A Beneficed Clergyman, have been received, and are under consideration.
Ihuoa shall appear.

E. S. did not arrive in time for the present Number.